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THE MINISTRY OF THE ANGELS.

WE find, it has been well said, in the works of creation a progressive revelation of God. In the mechanical laws of inorganic nature are manifested His greatness, His immutability, His wisdom, His power: in the vital forms of flower and animal He shows us that He is *alive:* in the thinking faculties, the conscience, will, love, personality of man, we catch faint glimpses of the Divine mind and character.[1]

These diverse works of nature vary in perfection, leading the mind gradually, stage by stage, to contemplate the Creator and His attributes. We look around us and see a vast universe made up of units that form classes, of classes that form grades, of grades that form kingdoms—each branch advancing in the complexity that goes to make up perfection. All nature is a whole, although it is composed of a multitude of integral parts of all grades in the hierarchy of being. The creatures that make up the universe are banded together while preserving their several distinctness, rising upwards from the lowest, inorganic, structureless types, resting on the last rung of the great ladder of creation, through the ascending forms of the vegetative, organic, animal worlds, with their complicated structures and marvellous powers, to the highest visible type on the topmost rung: *man*, intellectual, self-conscious, moral and free. There is, first of all, the great class of inanimate objects—bodies without life or sense—mountains, rocks, metals,

[1] *Cf.* Dr. Gore's *Bampton Lectures* (ed. 1), p. 33, from which the substance of the above is derived.

earth, air, water, the planets in their courses, the myriad worlds that stud the sky by night; there is, next, the great kingdom of organic objects that live by virtue of that inward vital principle which we call the soul—objects that move and grow on the earth at our feet, that assimilate the dead members of the lower kingdom; objects that are part body, part soul, whether plants with their vegetative life, brute creation with its sensitive life (in both cases the soul being so merged and imprisoned in matter that it is unable to exercise operations other than material, or to rise superior to the body within which it dwells and with which it dies), or, lastly, highest grade of all, man with his deathless life springing from his spiritual soul, able to think, to will, to love, intelligently, morally, purely, freely—acts which mere matter, or a soul wholly engrossed in matter, could never do.

Thus, as on a ladder, rung upon rung, nature in its manifold grades, classes, kingdoms, divisions and sub-divisions (for the broad classification which we have given is obviously capable of almost infinite lower distinctions), raises the mind upwards with an ever-increasing completeness to God its Creator, its source, its great exemplar, and its last end.

But does creation end with these two grand universal kingdoms—matter alone, and matter united to spirit? Does the ascending scale of earthly perfections end abruptly and finally here? Surely analogy would be wholly at fault, if this were so. The great masses of rock that lie beneath the solid earth, the giant mountain peaks that proudly touch the sky, the vast ocean imaging (to use a favorite Patristic expression) the Divine Immensity, show forth to the most heedless observer the majesty and power of their Creator; the countless forms of life—the fair flower of the plain in its short-lived beauty, the plant, the shrub, the tree, the dumb animal with its faithful pathetic gaze, man in his pride of intellect—they are all echoes of the uncreated Beauty, guiding us, as we contemplate their essence, to God Himself.

But none of these created things—footprints, as they have been truly called, of the Creator—reveal to us *perfectly* His nature. He is a spirit without a body, without parts, united to no matter, existing in a simple and all-containing unity; He is pure intelligence; His eternal life is a pure act without potentiality, without

change. Hence, matter alone, or even spirit bound up with matter, as is the case with the human soul (though not immersed in matter), cannot adequately represent Him or show forth His true perfections. If there were no higher order in creation than that of spiritual substances united to corporeal substances and forming a mixed nature, then creation would be incomplete, the highest note in the musical scale that brings forth the true melody from Heaven would be silent, the topmost rung in the great ladder reaching from earth to the throne of God would be absent.

So, looking at the matter in the light of reason, we see how very probable it is that among the wonders of the universe there should be a class of beings purely spiritual, without contact or commixture with matter, manifesting by their nature the majesty of the great Spirit to whom they approach most nearly in likeness. "Every aspect and process of creation," says St. Augustine,[2] "proclaims its Creator, with divers moods and changes like a variety of tongues," and the highest process, the sublimest aspect of nature—not matter, not mere gross bodies, not even spirit united to matter, though superior to it in its energies and in the duration of its life, but—a purely spiritual being raises us up closely to God, speaking to us of Him in a language almost divine.

In fine, by studying the things that we see, we would be led to infer the existence of a higher order of invisible beings, approaching most nearly in nature their Creator.

But what reason and analogy could only hint at as probable, Divine Revelation proclaims to be a certain fact. Almost on the first page of the Bible we are brought into the presence of a higher order of intelligences than man. Cherubim, we read, were placed at the gate of Eden to bar Adam's approach. Angels stood there with a flaming sword "to keep the way leading to the tree of life." Almost in the last chapter of the Apocalypse we see "an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand."[3] Angels are entertained by Abraham;[4] they lead Lot out of Sodom, the accursed city. An angel is promised to go before the Israelites and bring them into the place prepared for them.[5] An angel appears to Joshua before

[2] *De Lib. Arbitr.*, iii, 10.

[3] Apoc. 20: 1.

[4] Genesis 18.

[5] Exodus 23: 20.

Jericho proclaiming himself "prince of the host of the Lord." "Hearing which thing Josue," we are told, "fell on his face and worshipped him."[6] An angel announces to Mary, the chaste maid of Nazareth, her unspeakable dignity as Mother of the Lord Incarnate;[7] an angel warns Joseph in a dream that Herod sought to take the Holy Child's life;[8] angels ministered to the Redeemer in the desert when faint and exhausted after His forty days of fasting and temptation;[9] and again in the garden of Gethsemane on the eve of His Passion;[10] angels are at the tomb to announce to the holy women the glory of their Risen Lord;[11] angels in bright garments are at the side of the Apostles as they gaze up into heaven after the Figure that blessed them while it was parted from them, and speak to them of the second coming of the Son of Man, when He "shall appear in the clouds of heaven with much power and majesty, and shall send His angels" before Him to gather in His elect.[12] Angels, we read in the prophecy of Zacharias,[13] pray for us, or offer up our prayers like fragrant incense, as St. John tells us in the Apocalypse.

Again and again, the curtain is drawn from before our eyes, and we are vouchsafed glimpses of that other world where spirits dwell and angels minister in the courts of heaven to heaven's Eternal King. For that the angelic nature is purely spiritual, having no connection with matter nor destined to be united with any body, is taught us both by the plain words of the Psalmist: "He maketh His angels spirits,"[14] and by the silence of the other holy writers who neither state that angels have bodies nor call them souls. This is the teaching of the Catholic Church, as is plain from the first chapter of the Fourth Lateran Council which speaks of the creation out of nothing of "two kinds of creatures, *spiritual* and corporeal, namely *angelic* and worldly."

Something too is told us in Scripture of the history of this mysterious race whom our imagination fails to picture, seeing that matter does not enter into their composition, and that, when they

[6] Josue 5 : 15.
[7] St. Luke 1 : 26.
[8] St. Matt. 2 : 15.
[9] St. Matt. 4 : 2.
[10] St. Luke 22 : 43.
[11] *Ibid.*, 24 : 4.
[12] Acts 1 : 10.
[13] Zach. 1 : 12.
[14] Psalm 103 : 4.

come among us as messengers of God, they have to assume the form of men. Created at the same time as the primordial atoms of matter, the angels were raised to the supernatural state by the bestowal on them of the gift of divine grace. They are called "holy," "heavenly," "angels of light," "friends of God," "sons of God." They see God's face; they are citizens of the heavenly kingdom; they enjoy the Beatific Vision. But like man they had the power of choice—their will was free—and like him they had a trial; perhaps it was submission to the Son of God robed in the nature He assumed when made "a little lower than the angels;"[15] perhaps it was obedience to a command of their Creator whom they approached so near in nature that it seemed as if they could themselves be like unto God. At all events, they had to choose between lowly submission and rebellious independence, and, although many of them proved faithful, some fell, presuming in their pride to fight against the Almighty. Their punishment was sharp, swift, and unending. "I saw Satan," says Christ, "like lightning fall from heaven."[16] "There was a great battle in heaven, Michael and his angels fought with the dragon . . . and his angels, and they prevailed not, neither was their place found any more in heaven."[17] "The angels who kept not their principality," *i.e.*, their royal supernatural state of grace and glory, but forsook their own habitation by sin, "God hath reserved unto darkness in everlasting chains, unto the judgment of the great day."[18] The lake of fire and brimstone is declared to be reserved for the devil and his angels, and their torment to be eternal. Nor is there any place left them for repentance or hope of redemption. The reason for this lies in the tenacity of the angelic will founded on the pure spirituality of the angelic nature. The evil angels turned aside from God by an act of rebellion which was irrevocable; the keenness, the firmness of their nature neither touched nor weakened by any admixture of flesh or matter which with us so often determines our will and shapes our acts. The very sublimity of the angelic nature—its near approach to the immutability of God—worked its irretrievable ruin.

It remains to consider the precise relationship between the

[15] Hebrews 2: 7.
[16] St. Luke 10: 18.
[17] Apoc. 12: 7.
[18] St. Jude, verse 6.

angels and ourselves. Of all the similitudes used by the sacred writers to illustrate the nature of our life on earth none appeals more forcibly to the imagination than the imagery of a journey. Human life is a long pilgrimage advancing stage after stage to a far-distant goal: "Here we have no abiding city;" we pitch our tents, like the Israelites in the desert, as strangers in a foreign land, ready on the morrow to change our place in our march towards the Land of Promise.

> "Trailing clouds of glory do we come
> From God who is our home."[19]

And for that very reason we seek another country, this earth being but the place for a season of our exile. The Christian has "an anchor of the soul sure and firm . . . which entereth in even within the veil" of death, "the hope set before him," which he desires or rather "stretches out towards,"[20] "a better, that is to say, a heavenly country."[21] Now on this journey we are beset with foes. The long winding road of life is full of dangers, temporal and spiritual, visible and invisible. As we look back on the past, how often do we find that death nearly overtook us. Accidents by sea or by land, carelessness on the part of others or of ourselves, all but brought the days of our pilgrimage to an untimely end.

Then we are conscious of other perils greater and more destructive in their consequences. Our temporal life is as the flicker of a dying ember, but our *soul's* life—that inner intimate life of manifold mental activity, of hopes, fears, ambitions, joys and sorrows, strong affections, unslacked desires,—it also has its dangers and its enemies. Sickness seizes the body, and the soul knit so closely to it as to form with it a single indivisible person, the soul becomes disordered, diseased, its thoughts held in bondage, its will open to the assaults of man's lower nature. Who does not know this sickness of the soul that leaves it weak and helpless, exposed to the attacks of the evil spirits that haunt us in our journey from birth to death; this morbidness of thought

[19] Wordsworth's "Ode to Immortality,"

[20] ὀρέγονται is the word used.

[21] Heb. 11: 16; *cf. ibid.* 14; 6: 18, 19.

that throws it into a fever of restlessness and empty fear, this darkened mind, this warped conscience, this sore and fretful heart, the result of bodily weariness, disease, or pain?

Apart from this species of mental danger, there is that other form of it so well known to us as a fact of everyday experience: the ill-regulated control of our several faculties. The will loses its supremacy and, with rudder broken, the ship drifts hither and thither at the mercy of winds and waves.

But not only have we dangers to encounter in our journey from natural causes without and within us; there are also unseen spiritual forces arrayed against us. Even as the man going down from Jerusalem to Jericho was attacked by robbers who stripped him of all he had and left him lying half dead by the wayside, so we, from the first dawn of reason to our last hour on earth, are a prey to the attacks of evil spirits, true robbers in heart and will and deed, who lie in wait for us in ambuscades, desirous of stripping us of every virtue and grace, and bent upon leaving us at length wounded in every part of our souls, half dead on the rough bleak roadside of human life. "Our wrestling is not against flesh and blood: but against the rulers of the world of this darkness, against the spirits of wickedness in high places,"[22] *i. e.*, against Satan, the Prince of Darkness, and the fallen angels under him. "The devil," we read in another place, "goeth about like a roaring lion seeking whom he may devour."[23]

Whence come those whispers of temptation that strive to lure us into sin; whence those foul images of evil that rise up persistently before the holiest of saints; whence those thoughts of pride against God, of despair of pardon, of devilish revenge, except from him, the evil one, the enemy of the Almighty, the murderer of men's souls?

Our enemies, then, are many and powerful. The journey of natural life is full of dangers for our bodily and mental safety; but this is still truer of that other journey of our immortal redeemed souls which has Heaven itself and the Uncreated Beauty for its prize.

This thought would fill us with alarm, were it not that we are assured by the voice of God that we are not alone in our pilgrim-

[22] Ephesians 6: 12. [23] 1 St. Peter 5: 8.

age. We feel sorely that we need a helper who will give strength to the fitful efforts of our weak and wayward wills, a guide who will show us the right paths and warn us of the pitfalls that lie around us, a companion who will be ever at our side to cheer, to enlighten, to console us; and this is precisely what we are promised in God's word when it tells us of the angels' ministry among men. We have, indeed, the Divine Presence with us as truly as the Israelites in the wilderness when God went before them in a cloud by day and in a pillar of fire by night; we have His grace bestowed upon us freely by sacrament and by inward stirring of the heart; we have His Holy Spirit dwelling in us; we are united by joints and bands to His dear Son in the unity of His Body, the Catholic Church: we are ever aided by the prayers of prophets, apostles, confessors, and martyrs, who surround us, as St. Paul tells us, "like a cloud of witnesses," [24] and, above all, by the intercession of Mary, the Help of Christians; but, apart from all this, God has provided for our safety through life's journey by giving us severally a companion and a helper. From the moment that we begin our toilsome march towards the Promised Land, right on through the changes and chances, disappointments, backslidings, failures, sorrows, joys, temptations, and sufferings of this mortal life up to the moment of our death, we have at our side, by God's own appointment, a guardian angel to have charge over us and to keep us in all our ways.

The history of young Tobias is a parable of our earthly journey. We go forth from the Father who created us to a far country to obtain "the money," that is, grace and eternal glory, due to us through the merits of Christ our Redeemer. Raphael offered himself to Tobias as his guide, protector, servant, and friend; he fulfilled to the letter his self-chosen duties, cured the youth of sickness, directed his affairs, and finally brought him back in safety to his father. In the same manner, we are protected, guided, and conducted by an angel guardian who offers himself as our servant, giving us remedies to drive away the devils when they assault us, and "gall," *i. e.*, the gift of penitence for sin and resignation under affliction, for anointing the eyes of the soul and restoring to them their "sight," which is faith. He, too, will help us to manage

[24] Hebrews 12: 1.

our worldly business, will afford us marriage, *i. e.*, suitable connection with the world in all purity, and will constantly remind us in soft whispers, when we are tempted to forget it, of the end of our journey, and of our Father awaiting our return, to whom he will at length bring us safe and sound, if we will only follow his gentle guidance.

The Creator of all things takes thought of us individually. He entrusts each of us to the greatest of His creatures, to angels most nearly approaching Himself in intelligence, power, and holiness—pure spirits, as they are, intelligent above human conception (for with them to think is to know), subtle, and agile, speeding from end to end of the universe with the quickness of thought,

> "Bearing to gaze on th' unveiled face of God,
> And drink from the eternal Fount of truth,
> And serve Him with a keen ecstatic love." [25]

Divine Providence ordains that men should be treated in a different way from other creatures. Angels are put in charge of the elements and are placed over kingdoms, races, and churches. They control the winds and currents, guide the forces of nature, protect particular nations;[26] but man alone, being an individual with personal feelings, claims, affections, and interests, and having that which distinguishes him from every other created object—a single, immortal soul—is provided for in an especial way. Each man has with him "a ministering spirit sent to minister for him," whose destiny is "to receive the inheritance of salvation." [27]

In every age, in every land, the units that spring hourly into existence have singly a heavenly companion sent to them by God, the Father of Spirits. "Their angels," says Christ, speaking of little children, "always see the face of My Father who is in heaven." [28] As on a road beset with hidden dangers—precipices, mountain-torrents, avalanches, yawning chasms, the fury of the wild elements, the raging of angry beasts, the attacks of robbers—a traveller needs a protector, so in this long life-journey with its countless dangers, natural and supernatural, temporal and spiritual, we need the strong arm of a faithful friend to help us.

[25] Cardinal Newman's *Dream of Gerontius*, § 2.
[26] *Cf.* Daniel 10: 13; Deut. 32: 8; Zach. 1: 12; Acts 16: 9; Apoc. *passim*.
[27] Hebrews 1: 14. [28] St. Matthew 18: 10.

We have seen something of the threefold dangers to which we are liable on our pilgrimage: *dangers of body* (sickness, accidents, calamities); *dangers of mind* (sorrow, disappointment, a clouding of the intellect, a weakening of the will, a grievous depression that brings us to the jaws of spiritual death); *dangers of soul* from the ceaseless assaults of the evil one, flooding it with hellish suggestions, alluring it into sin. And for each of these branches of danger we have provided for us by God an ever-present remedy. Our guardian angel can keep our bodies from disaster, our minds from sickness, our souls from sin. He comforts us in grief, guides us in doubt, rescues us from temptation. "He hath given His angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone."[29]

The relation which our guardian angel bears to us is a most intimate one. He has been with us from the moment of our birth; he has seen our struggles, witnessed our trials, known our sorrows, shared in our joys. He loves us with a more than earthly love and strives earnestly to win heaven for us.

> "How should ethereal natures comprehend
> A thing made up of spirit and of clay,
> Were we not tasked to nurse and to tend,
> Linked one to one throughout its mortal day?
> More than the Seraph in his height of place,
> The Angel-guardian knows and loves the ransomed race."[30]

If it be true, as the Church teaches us, that there is no moment of our lives spent without the unceasing presence of our guardian angel, then surely we must, in St. Bernard's words, have reverence for the angelic presence, devotion for the angelic goodness, confidence in the angelic protection. First of all, there must be a profound respect. For who is our God-given companion? Nothing less than a prince of heaven, a courtier of the Eternal King. No stain of sin has ever sullied his spiritual purity; he has stood from the morning of creation in the presence of the All-Holy whom he obeys in his ministry on our behalf. The practical test of this outward reverence is thus eloquently expressed by St. Bernard: "Do not hear in his [thy guardian

[29] St. Matt. 4: 6.

[30] *Dream of Gerontius*, loc. cit.

angel's] unseen but most real company, what seeing me present thou wouldst not hear; nor do alone what thou wouldst not dare to do if thou couldst see the angel guardian who is watching thee."

Next, there must be real devotion—the devotion that has its root in heart-felt affection. Our guardian angel's care is untiring, his loving watchfulness livelong. In life he never leaves us for a moment; in death his tender arms embrace us as we enter the chill waters. Though he acts in obedience to God, yet he serves us with a true personal unwearied love. We should indeed be heartless ingrates if we did not show him a corresponding devotion day by day.

Lastly, we must have confidence in our angelic protectors. They are strong in the pure virtue of unsullied spiritual strength, strong in the power that they have from God whom they serve with inflexible will and whole-hearted love. "Wherefore," exclaims St. Bernard, "should we fear on our pilgrimage and weary journeying with such guards as these to protect us? They can neither be conquered nor deceived, much less can they deceive us, who are to keep us in all our ways. They are faithful, they are prudent, they are powerful. Why should we fear?"

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AMERICAN BISHOPS AND POLISH CATHOLICS.

ONE of the chief problems, during recent years, in the matter of ecclesiastical administration in the United States, has been that of providing adequate spiritual service for the constantly increasing numbers of Slavic immigrants, particularly those from Poland and Hungary. At a Congress of Polish Catholics held two years ago in Buffalo, definite steps were taken to petition the Holy See to appoint bishops of Polish nationality for the faithful in those districts where they formed a large and proportionately influential part of the Catholic population, whilst they were still entirely separated from their fellows of different nationality by habits and language from which they could not easily be weaned

without serious losses to their faith. The plea was well founded, and the petition set forth in detail the disadvantages under which the people of Polish nationality were without such priestly and episcopal ministration as could do justice to their immediate needs. It was shown that there were at least seven districts which had a sufficiently large Polish population to call for separate episcopal ministration. Thus, the province of Chicago has a Polish Catholic population of about 270,000 souls; New York has nearly 300,000; the Pittsburg and Scranton dioceses in the Philadelphia province have about 306,000; Milwaukee, and Green Bay, nearly 180,000; Detroit, Cleveland, Grand Rapids, and Cincinnati, nearly 200,000; St. Paul, and Duluth, 96,000; and Hartford, in the Boston province, nearly 150,000. The Buffalo Convention, basing its action upon these, and like statistics, appointed two priests, the Rev. John Pitass, and the Rev. Wenceslaus Kruszka, as delegates with power to present the needs and desires of the Polish Catholics in the United States to the Holy See.

The petition, originally addressed to Leo XIII, has, we understand, just been presented to the present Holy Father, Pius X. It contains a complete list of the parishes with Polish population, which list is attested as correct by the official signatures of the respective mayors for the cities of Toledo, Detroit, Cleveland, Buffalo, Pittsburg, and Milwaukee. Some estimate may be formed of the actual needs of the Polish Catholics, when it is recalled that in the Archdiocese of Chicago alone there are eighteen parishes of exclusively Polish nationality; one of these, in the city, has a congregation of 50,000 souls; there are three others of 15,000 each; two of 12,000; three of 10,000, and so on. The total number of Catholic Poles in the States exceeds easily two millions. How anxious these are to have their faith preached to them in their own tongue is evident from the fact that the Polish Catholics have several *daily* papers which avowedly defend the Catholic religion as the faith of their forefathers, and to which their sons and daughters propose to cling despite opposition and hardships.

As to the practical outcome of the petition, there is just this to be said: The Holy See is not likely to erect the seven Polish bishoprics suggested by the petitioners, at least not in the manner

of independent dioceses. Such dioceses exist indeed in parts of Austria and in the home of the Oriental churches; but there they were largely the result of political evolutions at a time when the Church had not a sufficiently free hand to prevent the division without creating greater evils and losses to the faith in those communities. In the United States there is a legitimate prospect of ultimate amalgamation of all the different nationalities. Our political conditions rather favor such amalgamation than otherwise. If the present abnormal influx of Polish, as of other Slavic Catholics, makes it necessary to provide a religious administration which tends to preserve the faith in the people and the immediately following generation, such a state of things will, we venture to predict, hardly last beyond the present century.

Besides the difference in local conditions between the Old World and the New, which suggests union of religious interests rather than division, there is the positive legislation of the Church against a system of double and independent administration in the same locality.

Some years ago, when the question of providing for the Greek Catholics in the United States, whose condition seems to call with especial emphasis for separate episcopal administration, came before the Holy See, a similar plea was made for the establishment of bishoprics of exclusively Greek Rite, which should be governed by Ordinaries on equal footing with the Latin Hierarchy in the same places. This Rome refused to consider, and referred to the canons of the Lateran Council which read: "Prohibemus omnino ne una eademque civitas sive dioecesis diversos pontifices habeat, tanquam unum corpus diversa capita, quasi monstrum."[1] Instead of the establishment of separate dioceses on a purely national basis, Rome advised that the bishops regularly appointed nominate vicars, who, being familiar with the language and peculiar customs of the people of separate nationality, were to provide for their administration, but under the jurisdiction of the local Ordinary. This method is in complete conformity with the laws of the Church established in the Fourth Lateran Council, which provides that, "si propter praedictas causas [*i. e.*, of varying nationality or rite] urgens necessitas postulaverit, pontifex loci catholicum

[1] Conc. IV. Lat. can. IX.

praesulem nationibus illis conformem provida deliberatione constituat sibi vicarium in praedictis qui ei per omnia sit obediens et subjectus."

The probable line of action on the part of the Holy See is thus indicated; and there appears no valid reason for assuming that the appointment of *vicarii*, to whom under the circumstances the faculties and title of episcopal auxiliary would be accorded, should not answer every existing need.

The main difficulty, however, is to select the men competent to fill such an office. It is not sufficient to have a mastery of the Polish language, or the requisite jurisdiction. The position of vicar would under present circumstances require all the gifts needed in a bishop, and in an exceptional degree; that is to say, sound judgment, tried efficiency in the exercise of priestly and pastoral functions, recognized freedom from associations and prejudices which indicate partisan spirit, the ability and tact to conciliate opposing factions, and the power to hold the confidence of the ecclesiastical authorities as well as of the public.

No doubt there are men possessed of these qualities among our Polish clergy; but they are not to be found in so great number as to cover the actual need; and the bishop who is to associate with him a vicar for the better government of his flock would have to be convinced of the absolute trustworthiness of the candidates for such an office, before he could be expected to transfer responsibilities which, if misplaced, might do infinite harm not only to the Polish Catholics but also to the faithful at large. Hence the necessity of deliberation. The question might be urged, whether the requisite trustworthiness in a responsible vicar of the Polish nationality is to be greater than in the case of vicars for English-speaking congregations. I should answer decidedly —yes; and this not merely because they speak a language which American bishops have not before now found it necessary to cultivate, and are therefore ignorant of, but also because the people who use that language are not always familiar with the spirit of our legislation. This makes them peculiarly sensitive to correction. It is well understood that our newspapers have become a ready and all-pervading factor no less for the dissemination of disaffection and schism than for more beneficial in-

fluences; and a bishop has no longer the power as a rule to anticipate the verdict of public opinion, however misguided that opinion may be. Now we are making no new charge against our brethren when we say that the dissensions between priests and people in numerous Polish congregations have become almost proverbial; and this fact has unfortunately created a strong distrust on the part of our Hierarchy, as it has among the civil authorities, and the general public. The level-headedness and prudence which ought to characterize religious leaders, must be more generally demonstrated before we can expect full confidence to take the place of this distrust. It is well known that the Poles have a deep religious sense; that they are attached to their faith; that they are industrious, generous, and courageous. But it is also evident that they are hot-tempered, as a rule, and their lack of familiarity with the ways of Americans renders them often suspicious, where there is otherwise no reason for distrust. The thing which mainly impresses itself foremost on their minds when they arrive on these shores, is the sense of freedom, for which their oppressed fathers had prayed and battled in vain in their native country. That freedom which has unexpectedly become theirs, makes them occasionally oblivious of the fact that there must remain certain laws and restraints probably of a different kind from that to which they had been accustomed, to safeguard the just exercise of liberty.

The man to whom they naturally look as their authoritative leader is the priest. He has practically absolute power over them. The only thing that will deprive him of that power is the flagrant and evident abuse of it. That there has been such abuse, through imprudence and indiscretion on the one hand, and through unscrupulous and unworthy conduct on the part of some of our Polish brother priests, will not be denied. The harm these have done was not confined to their own congregations. It aroused the critical suspicion of others who magnified the faults of their clergy, and it gave a handle to demagogues who thought they saw an opportunity of profit for themselves by fostering disaffection among their compatriots. The danger of schism is abroad in all these fields, and can be suppressed only by maintaining the highest standard of priestly conduct. There is a prospect for a uniform

clerical training and for the increase of that better element among the immigrant clergy whose sole reason for selecting the American mission has too often been their unfitness at home for the honorable exercise of their calling.

The remedy, therefore, which will secure to the Polish Catholics their full rights in ecclesiastical administration must come in the first instance from the Polish clergy themselves, on whom as a body it depends to inspire a sense of confidence in their wisdom as promoters of peace and harmony, and of intelligent adaptation to the common national spirit, which is an essential mark of civic loyalty and Catholic fidelity.

THE EDITOR.

THE INFLUENCE OF THE CUNEIFORM INSCRIPTIONS UPON BIBLICAL CRITICISM.

WE are all accustomed to hear of the new confirmations of the Bible story which result from the study of the almost countless records unearthed during the last century in the classic mounds of Babylonia and Assyria. These studies, however, have tended to drive men to extremes along opposite directions. Some have been content to fold their arms and rest content in the thought that now at last the Biblical record has triumphed and that God's revealed word must be considered as established by intrinsic historical evidence; while others have become so enamored of the Babylonians as to have lost all regard for the Bible. This latter phase is quite intelligible, for unbiased study shows that the Biblical writers were much indebted to Babylon for their own education and civilization. Thus the recently discovered code of King Hammurabi, who is almost universally identified with the Amraphel of Genesis 14, while it confirms the historical accuracy of the Bible, yet it comes upon us with a shock; for it anticipates, to an extent which those who have not read it can hardly credit, the legislation of Mt. Sinai. A good instance of the consequent tendency to depreciate the Bible is furnished us in Professor Friedrich Delitzsch's much-talked-of *Babel and Bible;* for while the first lecture contains nothing new to the student of the many works on things Babylonian which

have recently appeared, the second lecture, delivered a year after the former, namely in January of this year, may be described as an hysterical denunciation of the notion that the Bible contains any revelation at all.

The Bible as History.

Now the chief gain hitherto accruing from the study of the cuneiform records has been the confirmation of the historical position outlined or suggested by the Bible. Historically speaking, Babylonia and the Bible do not come in contact, except in the case of Amraphel, till the Neo-Babylonian period commencing about 650 B. C. But Assyria ever looms large on the Biblical horizon. Essentially a military and aggressive power, ever striving to extend its influence to the west of the Euphrates, no small confirmation of the Biblical story is furnished by the fact revealed to us by their monuments, that the alternating periods of prosperity and decay in this mighty empire stand in inverse order to the periods of decay and prosperity of Israel. The two kingdoms are practically contemporary, for Assyria, though founded long before Israel's entry into Palestine, did not shake off the yoke of Babylonian suzerainty till about 1300 B. C. This would, according to the commonly accepted chronology, allow for the Exodus and for the establishment of Israel in Palestine. The first period of Assyrian preëminence corresponds to the dark days of the Judges, and is succeeded by one of comparative decay, lasting through the glorious reigns of David and Solomon down to the times of Josaphat, viz., till the ninth century B. C. The next century saw some of the most famous as well as the most grasping Assyrian monarchs seated on the throne, notably Assur-nazir-pal and Shalmanasar II, to the latter of whom we owe the famous "Black Obelisk" which records his victories over Jehu. But Jeroboam II, the greatest king who ever ruled over Samaria, saw Assyria in a state of prostration from which she only arose under Tiglath Pileser III, who inaugurated in 745 B. C. the final period of Assyria's glory, which only culminated in her fall about the year 609 B. C., giving place to the Neo-Babylonian Empire which destroyed Jerusalem.

Thus the framework of Biblical history is shown to be substantially accurate.

Needless to add, what is now so well known, that the details of the picture are being fast filled in. Like pieces in a mosaic or in a child's puzzle, hints gathered from the numerous mounds which denote the sites of ancient cities now yielding up their spoil, are, while building up again the story of a past of almost unparalleled greatness, serving also to bring into greater prominence the historical accuracy of the Biblical records.

The stories of the Creation, the Flood, and possibly even of the Fall, have all found their counterpart, a fact which witnesses both to the superiority of the Genesis account and to the universal belief in these great truths. Kings whose names alone were recorded for us in the Prophets' pages now stand revealed in all their Oriental splendor; Sargon,[1] whose name commentators attempted to explain away, is now known to have been the actual captor of Samaria; Merodach-Baladan,[2] only known from his embassy to Ezechias, appears to have been a perpetual thorn in the side of Nineveh; while even the solitary figure of Melchisedech, "sine patre, sine matre, sine genealogia," finds at least his counterpart in that of Abdi-Hiba who in one of the Amarna letters writes to his over-lord: "It was not my father; it was not my mother that gave it (the kingdom); it was the strong hand of the King."

Bible Manners and Customs.

Nor is it the history alone, but the manners and customs of Bible times also which are so marvellously illustrated and confirmed by recent discoveries. Thus Jeremias' purchase of his field, told with such minuteness, is fully intelligible only in the light of the Babylonian system of contract-tablets:

> "And I bought the field of Hanameel, my uncle's son, that is in Anathoth; and I weighed him the money, seven staters, and ten pieces of silver.
>
> "And I wrote it in a book and sealed it, and took witnesses: and I weighed him the money in the balances.

[1] Isaias 20.

[2] 4 Kings 20: 12.

"And I took the deed of the purchase that was sealed, and the stipulations, and the ratifications with the seals that were on the outside.

"And I gave the deed of the purchase to Baruch the son of Neri, the son of Maasias, in the sight of Hanameel, my uncle's son, in the presence of the witnesses that subscribed the book of the purchase, and before all the Jews that sat in the court of the prison.

"And I charged Baruch before them, saying:

"Thus saith the Lord of hosts, the God of Israel: Take these writings, this deed of the purchase that is sealed up, and this deed that is open: and put them in an earthen vessel, that they may continue many days."[3]

The Language of the Bible.

Our knowledge, moreover, of Semitic languages has vastly increased, and Hebrew dictionaries will more and more need revision. Thus the mysterious "Cherubim" lose half their mystery when we find that the Babylonian word signifying a spirit is *Kirubu;* while the fact that the name of Jehu on the above-mentioned "Black Obelisk" is pronounced *Jehu-a*, shows that we have to accept the Masoretic vowel-system with considerable reserve.

Monotheism among the Semites.

Space prevents us from dwelling upon the ceremonies between the religion of the Bible and that to which the cuneiform records bear witness. We will call attention to only one point. Maspero long ago insisted on the significant fact that monotheism was taught at least among the higher priestly circles in Egypt, but it remained for Dr. Pinches to publish in 1895, in the *Journal of the Transactions of the Victoria Institute*, a fragment of an inscription which identifies all or nearly all the gods of the Babylonian Pantheon with Merodach, the god of Babylon. We give a few lines only of this precious relic:

Il-Nicich	Marduk sa alli.
Il-Nergal	Marduk sa Kablu.
Il-Za-Ma-Ma-	Marduk sa tahazi.
Il-Bel	Marduk sa be-'tutu u-mittukto.[4]

[3] Jer. 32: 9–14.

[4] Delitzsch, *Babel and Bible*, Engl. transl., p. 144.

According to the discoverer, these lines and more which follow mean :

Ninip is Merodach of the garden.
Nergal is Merodach of war.
Zagaga is Merodach of battle.
Bel is Merodach of lordship and dominion.

Several more lines follow identifying other deities with Merodach, and as the tablet is not complete many more deities may have been on the list.[5]

This is undoubtedly the most monotheistic document yet recovered from the East, and its citation, or rather a reference to it, by Delitzsch in his *Babel and Bible* was met by Jensen with the remark: "This would, of course, be one of the most momentous discoveries that has ever been made in the history of religion, and it is, therefore, extremely regrettable that Delitzsch conceals from us his authority. Nothing of this kind is to be gathered from the texts to which I have had access—that, I think, I can confidently affirm—and we urgently request him, therefore, as soon as possible, to publish word for word the passage which robs Israel of its greatest glory."[6] A somewhat remarkable betrayal of ignorance of a discovery made nearly eight years ago! Presumably the learned Professor was so absorbed in his decipherment of the Hittite script as to be oblivious of all else.

Yet the passage quoted from the fragment may, after all, be only the work of a Babylonian glorifying his own national and local deity, the patron of Babylon. And even if it were not so, what a diluted monotheism it is after all! It avows the cult of a formidable pantheon, and stands practically unique among cuneiform records as a witness to the subordinate position to be assigned to the inferior deities. We may say of such isolated texts from Babylonia what Professor Sayce says of those from Egypt: "They set before us the highest point to which the individual Egyptian could attain in his spiritual conceptions—not the religion of the day as it was generally believed and practised. To regard them as representing the popular faith of Egypt would be as misleading as to suppose that Socrates or Plato were faithful expo-

[5] Pinches, *The Old Testament*, etc., p. 53, S. P. C. K., 1902.
[6] Delitzsch, *Babel and Bible*, Engl. transl., p. 14.

nents of Athenian religion."[7] And, as he says also in his preface to the same Gifford Lectures for 1902: "Between Judaism and the coarsely polytheistic religion of Babylonia, as also between Christianity and the old Egyptian faith—in spite of its high morality and spiritual insight—there lies an impassable gulf. And for the existence of this gulf I can find only one explanation, unfashionable and antiquated though it be. In the language of a former generation, it marks the dividing line between revelation and unrevealed religion. It is like that 'something' hard to define, yet impossible to deny, which separates man from the ape, even though on the physiological side the ape may be the ancestor of the man."[8]

The Cuneiform Script and the Use of the Divine Names in the Pentateuch.

But there is one phase of Biblical criticism which has received its deathblow from the East. It is now more than one hundred years since Astruc, the French physician, concluded from the varying use of the Divine Names in Genesis that the compiler of the first book of the Bible made use of different documents emanating from writers who had a predilection, respectively, for the terms "God," "the Lord," and "the Lord God." St. Chrysostom and St. Augustine had long before drawn attention to this varying case of these names, and had each put forward more or less satisfactory explanations; but Astruc's proposal took the critical world by storm, and not only the Pentateuch, but even the historical books outside the Law have been parcelled out to respective authors or primary sources by the application of criteria based upon that suggested by Astruc.

Now we should be the last to deny the "documentary thesis," as it is called, and Astruc's criterion has been the starting-point for a system of criticism which has been most fruitful in results. It is true that crude and tentative efforts have often been productive of ludicrous conclusions; that many have gone so far in what has, not unnaturally, been termed "destructive criticism," as to make the so-called "Higher Criticism" a by-word. But, none the

[7] *The Religions of Ancient Egypt and Babylonia*, p. 11.

[8] *Ibid.*, p. vi.

less, it should be noted that there is far more unanimity amongst critics than men generally believe. Thus Baron von Hügel, in a paper read at the Freiburg Conference, held in August, 1897, noted that in Genesis 1–11, out of one hundred and thirty-seven verses attributed by Astruc in 1753 to the document commonly known as *P*, one hundred and ten were still attributed to the same document by Kautzsch in 1896; and that, similarly, Ilgen, in 1798, attributed one hundred and twelve verses taken from Genesis 21–35 to the document known as *E*, and Kautzsch, one hundred years later, altered only eighteen of these.

Again, Professor Briggs, in 1887, is able to cite forty-five German, ten French, six Dutch, twenty American, and twenty-two English critics as in substantial agreement regarding the composition of the first six works of the Bible,[9] while he can only quote four, none of whom rank among the acknowledged leaders in Biblical criticism, as in agreement on the other side.

Still a conclusion may be true though not justified by its premises, and study of the cuneiform texts has shown that the varying use of the Divine Names can not be explained by the supposition that different writers had a predilection for different appellations of the Deity.

Colonel Conder, in a work recently published under the title of *The First Bible*, has shown with seeming conclusiveness that the Bible was originally in the form of cuneiform tablets. The fact that the Amarna correspondence is in the cuneiform character, and that the language employed both by Egyptians in Egypt and by their vice-gerents in Palestine and by their Kassite correspondents on the banks of the Euphrates and Tigris was Babylonian, gives extrinsic probability to this statement; but when we find that certain stock textual difficulties in the Bible can be most satisfactorily resolved by re-writing the offending passages or words in cuneiform characters which may be read in more ways than one, we feel that the intrinsic evidence in favor of Colonel Conder's view is very strong. Thus, for example, the conflicting statements regarding Esau's wives[10] are reconciled in a manner which leaves little room for doubt. The strange name Asnapper

[9] Briggs, *The Higher Criticism of the Hexateuch.*

[10] *Cf.* Gen. 26 : 34 ; 28 : 9 ; 36 : 3.

(R. V.) or Asenaphas (D. V.)[11] can be explained as due to different ways of reading the name of the famous Assur-bani-pal when written in cuneiform characters. That Azarias should be also called Lezzias in the same chapter of the Bible[12] is explicable when we understand that a very small difference in the method of sounding a sign in cuneiform gives these two different forms. Again the certainly irreconcilable statements about David's wife Michol[13] lose all their difficulty when we learn that the cuneiform sign which may be sounded "col" can also be sounded "rob," and that thus Michol was probably written for Merob. So, also, Jethro and Raguel[14] are forms which may have arisen owing to the presence or absence of only a minute stroke in a cuneiform sign.

But the instance with which we are the most concerned is that of the use of the Divine Names. It is well known that whereas in the first chapter of Genesis the name "God," *Elohim*, is used; in the second chapter, beginning from the fourth verse, the double name "the Lord God" is employed, and at other times simply "the Lord." This fact, as pointed out above, served as Astruc's famous criterion. And yet if Colonel Conder's statements are exact, and it is open to all Assyriologists to verify them, this criterion and the super-imposed theory is a very flimsy house of cards, for he assures us that the same cuneiform sign may be read either "God," "the Lord," or "the Lord God," that is: either "Elohim," or "Jehovah," or "Jehovah-Elohim"; though at the same time there are other signs which do not permit of an alternative sound and represent respectively "Elohim" and "Jehovah." What becomes of Astruc's theory? What are we to say to the famous "Polychrome" Bibles? But here we must not go too far. As we said above, a conclusion may, even if not wholly true, at least contain a great many grains of truth, despite the fact that the premises from which it is claimed to flow, be proved fallacious. After all, Astruc's criterion was but the starting-point, and though more has been put upon it than it would well bear, it has served to indicate parallel lines of research, which have not been

[11] I Esdr. 4 : 10.
[12] Comp. IV Kings 15 : 27, 30.
[13] Comp. I Kings 18 : 19–27 ; II Kings 6 : 23 ; 21 : 8.
[14] Ep. Exod. 2 : 18 ; 3 : 1 ; 18 : 1–12 ; Numb. 10 : 29.

unproductive, but the proved fallaciousness of this famous principle should make higher critics pause.

The Value of Babylonian Chronology.

Colonel Conder's book demands and will repay very careful study, but we cannot help feeling that in his rejection of many of the positions maintained by recognized authorities to be certain or as of very high probability, he overshoots the mark. Thus, for instance, he states that "it is asserted that Babylonian and Egyptian records carry back the history of civilization to a time long before that of the Creation according to the Bible." "This," he continues, "is the popular statement of the supposed results of recent discoveries. It is loosely stated, and is entirely unsupported by the facts of monumental history."[15] This is an unfair statement of the case. To begin with, the nearest approach to to such a "popular statement" of which we are aware, is to be found in the pages of the British Museum Guide to the Babylonian and Egyptian Antiquities, published in 1900 under the superintendence of Mr. Wallis Budge. It is there stated (p. 3) that "the beginning of Sumerian civilization may date from a period even as remote as B. C. 8000." But for no single king is any date claimed earlier than 4500 B. C., a date which is tentatively assigned to E-anna-du, King of Shirpurla or Lagash.

It is true that such dates take our breath away, and yet they rest on evidence which has at least the merit of being positive so far as it goes. And we give this evidence here because, though so well known, Colonel Conder's authority may lead many to disregard it.

King Nabonidus of the Neo-Babylonian Empire reigned about 550 B. C. Strange though it may seem, he was an antiquarian and archæologist. In fact his relic-hunting tastes lost him his throne. Now he tells us with the greatest possible precision that the temple of the Sun-god, Shamash, being in ruins, "that house I pulled down, and I made search for its old foundation record; and I dug to a depth of eighteen cubits, and the foundation record of Maram-Sin, the Son of Sargon, which for 3200 years no king

[15] *Op. cit.*, p. 149.

that preceded me had discovered, Shamash . . . permitted me, even me, to behold."[16]

This would make Sargon's reign date about 3800 B. C. His very name had not been known before, nor that of his son, Naram-Sin, but almost immediately relics bearing his name and stamp were found, notably by the American explorers at Nippur. It remained then to be seen whether Nabonidus' chronology was as accurate as his history had been shown to be. It should be borne in mind that he was a keen archæologist and therefore likely to know what he was talking about when assigning so remote a date to Naram-Sin and Sargon. Moreover, his inscription was an official document, and it is hard to see what he would gain by assigning an absurd date to Semitic predecessors who were not his ancestors.

Now Nabonidus restored another temple of the Sun-god at Larsa, or Senkereh, and he tells us that Nebuchadnezzar, who restored the same temple before him, found, when clearing away the débris, the foundation record, a memorial cylinder of his ancient predecessor, Burna-Buriash, but failed to find the similar record "of the ancient king who was before Burna-Buriash." This interesting archæological find was reserved for Nabonidus himself, who, with pardonable pride, says in his record: "The writing of the name of Hammurabi, the ancient king who, 700 years before Burna-Buriash, had built E. Barra and the step-tower over the ancient foundation record, within it I beheld." But this Burna-Buriash is not unknown to us, and we can fix his date at least approximately, for he was in correspondence with Amenophis IV of Egypt; and some of his letters are preserved among the tablets from Tel-el-Amarna. Most Egyptologists place this Amenophis' reign between 1500–1400 B. C., which would assign to Hammurabi the date 2200–2100 B. C.

It is perfectly clear that if Colonel Conder accepts this date for Hammurabi precisely on the ground of Nabonidus' statement, he must also accept the latter's date for Sargon and Naram-Sin. As a matter of fact, Conder fixes Hammurabi's accession in the year 2139 B. C. How he arrives at this precise year is a mystery,

[16] The clay cylinder of Nabonidus found in the ruins of the Temple of the Sun at Sippara.

since the Babylonian King lists *A* and *B* and the Babylonian Chronicle *C*, upon which he relies, are not in agreement as to the number of years covered by each individual reign; still less do they tell us at what period they flourished, though many scholars agree that they afford sufficient evidence for assigning the commencement of the first dynasty of Babylon,[17] to which Hammurabi belongs, to the year 2250.[18] But if this be the date of Hammurabi, then Nabonidus was as correct as his statement in round numbers can be expected to be. Why, then, scout his witness to the remoteness of the early Semite Kings, Sargon and Naram-Sin? It is hard, in view of what we have said, to reconcile two statements made by Colonel Conder: "The latest date which can be given for the accession of the latter (Burna-Buriash) *according to King Nabunahid*,[19] is 1420 B. C." Here he rests upon Nabonidus' authority, but a page further back we read: "Our catena of Babylonian dates goes back only to the foundation of Babylon in 2250 B. C. Previous to that date we have no records of chronology. There are, it is true, two statements in texts of Nabunahid, who acceded in Babylon about 556 B. C., and Sargina, the founder of civilization, about 3800 B. C., which would make Dungi, King of Chaldea, live about 2800 B. C.; *but the scribe does not state how these remote dates were calculated.*"[20]

Finally it is hard to see why Colonel Conder should find it necessary to repudiate this early date. It is in no way, as he seems to suggest, contrary to the received Biblical chronology—if there can be said to be any such thing—for on his own showing[21] the Septuagint puts Adam's creation in the year 5709 B. C. He talks too of Sargon as "the Founder of Civilization." But why he should want to make the "Founder of Civilization" appear in the world as late as possible, is not very clear.

For history, then, for philology, for our knowledge of an early civilization and, we may add, of early art and refinement, the mounds of Babylonia and Assyria have proved invaluable. And

[17] It should be borne in mind that Babylon the city was not the capital of Babylonia till this date; hence the name assigned to this dynasty.

[18] *Cf.* his note on page 203.

[19] Italics ours.

[20] *Op. cit.*, pp. 152–153.

[21] *Op. cit.*, p. 151.

the foregoing pages may have served to show how they have aided our knowledge and appreciation of the Revealed Word.

At the same time it should be borne in mind that our knowledge of those remote times is continually growing. Gaps are many; but the thousands of inscribed tiles which lie in our museums awaiting decipherment almost certainly contain information which will in the next few years supply many a missing name and date, and turn into demonstrable fact what must now be, only too often, a working hypothesis of greater or less probability.

HUGH POPE, O. P.

Hawkesyard Priory, Rugeley, England.

IN FATHER MARTIN'S LIBRARY.

V.—A SMOKE.

IN the afternoon Father O'Keefe, the rector of the Cathedral, came with a message for Father Martin from the Bishop. He stayed, of course, for dinner, and his congenial presence added brightness to the ordinarily quiet cheerfulness of our rectory. After the covers had been removed we had coffee, and Father Martin motioned to the servant to bring cigars. He himself was not in the habit of smoking, but there hung on the wall of his library a fine meerschaum pipe which bore evidence of practical use in earlier days. My own taste led me to indulge occasionally in an after-dinner cigar, but this day I did not feel the inclination to do so.

"And why don't *you* smoke?" said Father O'Keefe, as I handed him a light.

"Probably because Father Waldon means to have you first prove the excellence of this new brand of tobacco before he will venture on a trial of it," explained Father Martin, who saw that I was somewhat at a loss to formulate a reason for declining a cigar which at other times I might have enjoyed.

"I rather suspect that he believes one hearty smoker supplies a sufficient amount of smoke for the enjoyment of two. Really, this is a delicious brand; a double cloud would improve even the

celestial atmosphere of this sanctum without obscuring the lights. But, compliments aside, don't you think that the habit of moderate smoking is really a virtue, at least in a bachelor?"

"I should hardly recognize it as a virtue, although I readily admit that smoking has its advantages. It probably kills some noxious microbes where they cannot be reached quite so conveniently in any other way. Moreover, it serves as a substitute for recreation of a more absorbing nature to which one might be inclined. Thus I should prefer to see our gardener smoke, for I could hardly imagine him to be contented without some diversion when he is not working; he has no company here to suit his disposition, and I would not like to see him go elsewhere for it. His pipe keeps him at home, it is his recreation in the midst of work, and it beguiles his leisure hours with the pretence of something to do. The 'dudeen' satisfies the craving for companionship, whether he is in the garden or in the cellar."

"Quite so," replied Father O'Keefe with some animation, "but there is, I hold, a far-reaching virtue in the use of tobacco for most other people as well. I have often thought over the subject during the two years which I spent at the seminary after ordination. The students were not, of course, permitted to smoke; but they did; and it frequently became the topic of discussion in the meetings of the faculty whether it would not be wiser to abolish the prohibition and to permit a practice, the harmlessness of which, to say the least, was attested by the habit of the professors themselves, some of whom were inveterate smokers and seemed none the worse for it. The rector, who was quite fond himself of a good cigar, and who kept the snuff-box always on his desk during class hours, resolutely opposed any movement that tended to weaken the rigor of the rule on this subject. His reasons were, I think, good; but they applied only to seminarians; and when, after he had good-naturedly asked the professors to express their opinion on the subject and to propose reasons why the students of the seminary should be allowed to smoke, he explained his own views, we all felt perfectly convinced that he was right. But I remember that the discussion brought out a great variety of the virtues of the weed; and some of us felt immensely elated over the prerogatives of superior taste and wisdom

in the art of living, which smokers were shown to possess by reason of their habit. Dr. O'Brien, whom you know, had actually made a collection of quotations from prose and verse writers setting forth the sublime functions of tobacco, and heralded Sir Walter Raleigh as the greatest moral reformer of the age for what he had done to make the plant known throughout the world."

"Aye for that," said Father Martin; "the poets have mostly, like artists in general, been fond of their pipe; and one might suppose that they readily brought their artful muse to singing the praise of that favorite instrument of Pan. Still that would not prove its use to be an altogether moral habit. Do you mind telling us what reason the rector of the seminary had for prohibiting the use of tobacco amongst seminarians, despite the fact that he recognized its beneficent influence, as you say?"

"Well, as far as I recall the argument against the use of tobacco among the students of the seminary, it was twofold. First, that the reasons which might be advanced for encouraging or at least tolerating the practice of smoking in general had no existence for the young seminarian; secondly, since the seminary is a school where the student is to acquire the habit of self-discipline, it would be unwise to encourage a luxury excusable enough under other circumstances, but which could only weaken the spirit of self-denial so essential to the true priest. The missionary might have a hundred reasons for resorting to tobacco as prophylactic when he visits the sick or spends hours in the confessional, or even merely as *negotium in otiis* and *otium in negotiis;* but for the student there exist no such reasons. His day is portioned out between work and the conventional recreations in which his fellows naturally take part. His youth precludes the assumption of a habit which it might cost an older man great sacrifice to give up; his methods of life are much more wisely disposed than those of the laborer or the professional man who feels compelled to seek relief from the isolation of his position in the companionship of a pipe; and then it cannot be supposed that a seminarist would be reasonably reluctant to practise a quality of self-restraint which constitutes the essential discipline that fits him for his future state of life. At a later time during his service in the priesthood he may find that the hardships of his missionary duties or the solitude

and isolation of his position suggest a recourse to the relaxation of the pipe, the cigar, or the snuff-box; or else the circumstances of sociable intercourse with those who find relief from the strain of pastoral care in this sort of diversion, may make the use of tobacco not only a lawful indulgence but a means of promoting the amenities of hospitality. But the seminarist, ordinarily, is not forced to have recourse to this practice as a necessary recreation, at least not during his term of studies in the seminary. It is questionable, moreover, whether the use of tobacco during the early years of seminary confinement, when the physical man is still in the progress of development, does not stunt to some extent the growth of his faculties and injure his health. These were the main considerations, apart from those of cleanliness and disciplinary observance, which induced the rector to maintain vigorously the rule forbidding smoking during the seminary course. The fact that similar rules are maintained in military academies and collegiate schools, even in Germany, where smoking is universal, confirmed him in this view, and most of us had to agree with it on the general principles of ecclesiastical education."

"Yes, I readily agree with your authority; the desirableness of cultivating a habit of cleanliness which is so necessary a virtue in the life of a young cleric, would, of itself, furnish good grounds for banishing the practice of smoking from the students' hall. I confess that, although I found—oh, here comes P. Bernard," said Father Martin, interrupting himself, as he looked out of the window and pointed toward a small dapper figure in black which was moving across the street.

We all became interested in the announcement, for the good Franciscan friar who was about to increase our little clerical group had the reputation of being the best esteemed man in the diocese, not only because of his sparkling and ever ready wit, but also by reason of his wide and accurate knowledge of things touching every department of ecclesiastical and secular discipline. To these gifts he added a most imperturbable good nature, which made him ready to be of service to anyone of his brethren who might need him, provided Father Guardian of the monastery approved of it.

"We sent for P. Bernard," said our host, "for we shall want

his company when the Bishop, who likes him very much, arrives for the visitation. Besides, Father Waldon has, I believe, some rubrical nuts for him to crack."

"He is a wonderful little man," observed the rector of the cathedral. "What I most admire in him is his straightforwardness in saying what he thinks of men; and how he manages to do so without ever wounding those whom he chides to their face! I have never heard him speak uncharitably of, or discredit an absent person."

"Walk in, Father Bernard," said Fr. Martin, as we all arose and arranged our seats to bring the newcomer into the centre of the circle. "Walk in, we are just having a dissertation on the moral influence of tobacco, and shall want your opinion as an expert."

"I am your man," puffed the Padre, wiping the perspiration from his rosy face, his dark eyes giving promise of fresh animation to our discussion. "But first let me see what sort of fuel you have on hand to kindle the fire of critical judgment on so important a topic. I know Father Martin usually keeps the best for his guests; nevertheless since he gave up the weed I distrust his faculty of discerning between a real Havanna-filled and—well the fine brown frock with a heart unworthy of St. Francis under its cover. However, if I am not greatly off the scent there is good smoke in the air. Ah, this looks like a choice importation over the Canadian frontier, none the worse for the journey.

Oh, 'tis well enough
A whiff or a puff
From the heart of a pipe to get;
And a delicate youth
With a poor throat or tooth
May toy with a cigarette;
But a man, when the time
Of the glorious prime
Dawns forth like the morning star,
Wants the dark brown bloom
And the sweet perfume
That go with a good cigar."

"Good! Who is the poet? I know Byron has some lines in praise of the weed, but I forget them. They are in one of the cantos of *The Island*, and begin

> Sublime tobacco! which from east to west
> Cheers the tar's labor or the Turkman's rest."

"Father Waldon ought to know Byron. He has a most gorgeous edition of the poet; but I doubt if he ever opened the volume."

"Oh, yes," I remonstrated in a mild way, "I opened it, but closed it too soon to remember very much. I certainly never read *The Island*. Something, however, has stuck to my memory in *Sam Slick*, which I enjoyed during a rather dull railway trip lately. Sam believed that the moment a man takes to a pipe, he becomes a philosopher. It's the poor man's friend; it calms the mind, soothes the temper, makes a man patient under difficulties. It has made more good men, good husbands, kind masters, indulgent fathers, than any other blessed thing on this universal earth."

"He is not far from the truth. When I was a young man with our Fathers, who were in charge of Mexican Missions during the yellow-fever epidemic, a plug of tobacco was thought more essential on a journey than money or a substantial meal, for it served not only as a prophylactic against disease, but stilled hunger and thirst; and the Indians helped us on our way with more alacrity when we had a "chew" to offer them than might have been the case otherwise. P. Guardiano used to say to me, 'Bernardo, you will be awfully fat if you eat so much, and you *will* eat if you stay at home, so now go, and take an empty bag with you for alms, as did our Holy Father St. Francis, lest you fill your belly and neglect the missions;' and I used to think of old Rowlands and would sing myself into a cheerful mood by the reflection that

> Much victuals serves for gluttony
> To fatten men like swine;
> But he's a frugal man indeed
> That with a leaf can dine,

And needs no napkin for his hands,
His fingers' ends to wipe,
But keeps his kitchen in a box,
And hot roast in his pipe.''

"Your mentioning swine in connection with tobacco reminds me of a story apropos of the subject," said the rector. "A preacher who had attended a Methodist convention where smoking had been unanimously voted down as ungodly and unbecoming a minister of the Gospel, met another minister who seemed to enjoy his smoke: 'How is it possible you smoke tobacco, Brother? Pray, give up the unseemly practice. It is alike unclerical and uncleanly; even a pig would not smoke so vile a weed.' The minister of the pipe delivered a mild outpouring of tobacco-fumes and then as mildly said: 'I suppose, Brother, you don't smoke?' 'No, indeed!' exclaimed his friend with virtuous horror. Another puff or two, and then the smoking preacher, who preferred apparently the Socratic mode of argument, rejoined: 'Then, dear Brother, which is more like the pig—you or I?'"

We all laughed heartily.

"Well," said Father O'Keefe, "I do believe there is something in tobacco that makes it a real blessing to the priest or the missionary, quite apart from the personal enjoyment that one derives from the puffing. Not long ago I heard a story which seems odd enough, but which I have no doubt is true. It was related to me by one of the professors of our seminary, and is not unlike his own methods; for he has the reputation of being quite a Jesuit in the way of turning occasions into resources. He was delayed one November evening at a railway station. There was another passenger similarly detained, and both men were pacing the platform to keep off the chill of the autumn night, for the train was not expected to arrive for at least three-quarters of an hour. Naturally the priest was inclined to open conversation with his solitary companion, who, in English fashion, had taken a small pipe from a side pocket and begun to smoke. As the two men for a moment faced each other in passing, the priest noticed in the expression of the stranger a marked attitude of mingled aversion and impatience; and this naturally chilled into silence the saluta-

tion which was on the professor's lips. As he went on, however, the mood of his companion gave him thought. He judged—and as the event proved, rightly—that the sudden frown had been provoked by the evidence of the Roman collar, and that the man, though evidently a gentleman, was one of those prejudiced critics of the priesthood of whom the narrow world is full. In any case the priest would make trial if it were so, and, if need be, stand a rebuff in the attempt to engage the stranger in conversation with the view of softening his humor. The two had passed each other several times, when suddenly the priest stood still in front of the stranger, and said: 'Excuse me, sir, I perceive from the smoke of your pipe that you use excellent tobacco; would you kindly give me a pinch of it? I have a bad cold in the head and a bit of nicotian dust would relieve the dullness caused by the clogging of the nasal passage.' The compliment paid to the choice of his weed, took the man by surprise and evidently pleased him. 'O certainly,' he replied, as he pulled out his pouch, and shook a small measure of tobacco fragments into the palm of the priest's hand. The latter thanked him, spoke of the blessings of a pipe on an evening like this, and kept on talking, whilst with his finger he ground the broken leaf into powder. The stranger answered in monotone; but gradually, as the glow of his pipe, increased by the warmth of the professor's appreciation, caused the chill to melt away, the two began to move side by side, as was natural. 'I am not often on a journey without a cigar,' pursued the priest, 'for tobacco is a wonderful panacea amid the accidents of life. I remember how as a student I was horrified, not to say disgusted, when I perceived for the first time that one of my professors, an extraordinary man in many ways, was addicted to the use of chewing tobacco.'—'That is, I think, a rather repulsive manner of using the weed,' rejoined the Englishman, 'at least in good society.'—'Well, in the case of the preceptor to whom I allude, I came in time to look upon his habit with indulgence, and even positive reverence.'—'How?'—'Why, I learnt that he was a Southern gentleman whose peculiar circumstances had made it a quasi-necessity to acquire the habit of chewing tobacco, and once he had attained that habit, there seemed to him nothing repulsive in it, and so he kept it up.'—

'I can hardly conceive,' replied the Englishman, 'what necessity would compel a man — I mean a gentleman — to acquire such a habit. As a precaution against disease-germs one might use chewing tobacco now and then, but physicians have other drugs probably less offensive to good taste which serve that purpose; and as far as I know they do not use chewing tobacco except in rare cases, just as they use whisky against the effects of poison-bites, when there are no other remedies at hand. I speak from my own experience as a surgeon, though I am not sufficiently familiar with American customs to know what might be done in the States.' 'I am sure,' answered the priest, 'you are quite right in what you say. Nevertheless, there were good reasons in the present instance. The gentleman of whom I speak had been sent abroad to study. After having taken his degree as Doctor in Philosophy and Theology he returned to his Southern home. It was during war-time. A frightful epidemic was at the time decimating the army and the population, and the young man, being a priest, although by reason of his talents destined for a literary career, was at once detailed to do duty as chaplain in the camps. This meant constant attendance on the fever-stricken. I do not know whether you are familiar with the discipline of the Catholic Church, which obliges any priest, regardless of risk or comfort, to assist the sick and dying of his faith, or anyone who calls on him. A Catholic hopes for forgiveness of the wrong he may have done in life, under condition that he proves the sincerity of his sorrow by an explicit avowal of his sins, with an equally explicit promise and resolve to repair the wrong he may have done, if perchance he should recover. This is what we call Confession. It implies, of course, that the priest converse with the dying patient. You can readily imagine what the circumstances of a hospital or a tent where numbers are closely huddled together require in cases like this, especially when you remember that the confession of each is to be guarded as a most solemn secret, and that therefore the priest is bound to do all in his power to get into such communication with the plague-stricken as will safeguard their reputation.'—'Pardon me,' said the stranger, 'do you mean to say that a priest is bound to these offices under all circumstances?' —'Yes, under all, except necessity.'—'And what would be the

penalty if he neglected to comply with the obligation?'—'He would be suspended, and apart from losing his official standing in the Church, would be degraded and regarded as a moral leper, by all who knew of his conduct.'—'You surprise me; I had a different idea of the scope and meaning of what you call *confession*. Would a priest ever give absolution or indulgence without requiring the conditions of repentance and without insisting on the resolve to sin no more?'—'If he did so, the absolution would be invalid and hence perfectly useless, nay, it would be deemed a mockery.'—'And do Catholics who confess know this?'—'Assuredly, every Catholic child sufficiently intelligent will tell you so.'—'Ah, when you say *sufficiently intelligent*, you make an important distinction. I fancy a very large number of your Catholic people are not sufficiently intelligent.'—'That is, of course, a matter about which we must each have our opinion. The really important point remains whether they are taught this, and this only, by Catholic doctrine and authority; and then, when we know that priests teach the people from childhood up, we might ask: Is it a matter which it is so difficult to understand that persons should justly assume it to be beyond the most limited intelligence? I think you could easily get the answer to both these queries, if you were to take up the Penny Catechism which our little children read in Catholic schools. It may contain many things incomprehensible to a mind not so simple as that of the child, but the catechism is quite clear on this point.'—'What you say is very interesting if, as I have no doubt, it be true. Now this young priest, of whom you spoke, found it necessary, I presume, to chew tobacco in order to prevent his inhaling the pest germs? I understand.'—'Yes, for drugs were not so easily to be had when he needed them; but a negro or a soldier could, as a rule, furnish a bit of tobacco. Besides, the priest had often to go a considerable distance to celebrate Mass, that is, to perform certain rites of the Church in order that he might give communion to the dying, which Catholics hold equally essential. These rites have to be performed by a priest fasting, and you will readily understand that the exhaustion incident to travel from place to place, with mostly very wretched accommodation and an empty stomach, increases the dangers of infection; this is lessened

by some prophylactic, such as tobacco in the mouth, which prevents the germs in the air from passing into the stomach and intestines.'—'Very true.'

"To make the story short, for I shall have to go," said Father O'Keefe, "the two kept up a conversation on religion which totally disarmed the prejudiced stranger, who cordially thanked the priest for the information he had obtained—and all that for giving a pinch of snuff."

"Most interesting and instructive, Father O'Keefe. I am sorry you have to go, but we shall see you here again Sunday?"

"Certainly, if possible. *Au revoir*, gentlemen."

ARTHUR WALDON.

SOCIALISM.

II.

NOT SOCIALISM, BUT SOCIAL REFORM.

THE essence of Socialism is contained in the declaration that man is good by nature, and is sufficient for himself. Our good lies in the natural order. Ignorance and defective environment have led man into the present social evils. To bring him out of this state of misery, two "infallible" means are proposed: universal and free instruction of both sexes, and the placing man in a communistic state of life where he will be on a social equality with others. The Gospel of Christ tells us to resist nature, to curb its vicious inclinations, to look for perfect peace and happiness in the world to come; Socialism teaches us to follow nature, to satisfy all its desires and to seek real happiness in the enjoyment of this life. While promising liberty and equality, it enslaves man to his corrupted nature and makes him the machine of the State.

Socialism is not merely the malicious work of a few agitators; it is the natural outgrowth of Protestantism, and as such is of historic necessity, as we shall have occasion to show in a subsequent sketch. Like a mountain torrent, evoked by the storm of the nineteenth century, it dashes down into the valley of time bringing havoc and devastation in its course.

But not all that is put to the credit of Socialists should be termed Socialism. There is a deal of solid good in our modern aspirations for the social uplifting of the laboring classes; we must separate the wheat from the chaff, and encourage every popular movement which makes for diffusion of wealth and physical comfort. A brief discussion of the principal questions with which Socialism deals in its efforts of reform will aid us to get a clearer concept of the Catholic view of Socialism.

Public Ownership.

The question of State and municipal ownership has engaged the attention of the public for several years, and the number of its votaries appears to be growing steadily. To believe in public ownership is not to side with the Socialists; for public ownership differs from real Socialism in its aim and end, and in the means it proposes to reach that end. The agitation for public ownership does not seek the upheaval of society or the fall of government; it merely advocates the enlargement of government power and duty. The State is expected to assume the ownership and control of gas, electric light, water, street cars, railroads, telegraph wires, and forests. As these are questions of a purely ecomomic nature, a priest cannot pronounce on them with dogmatic precision, but he ought to be sufficiently acquainted with the theories so as to show himself an intelligent adherent or opponent of the system in question. Personally, I would be in favor of the State controlling our forests and the telegraph—and no more. Well trained and incorruptible officials are absolutely necessary for State service; and such individuals are not so conspicuous in our days, as the recent scandals in the Post Office Department have shown.

There is an evident tendency among men to increase the power of the State, to favor a more paternal government. A great deal of confusion results from the fact that the proper limits and sphere of civil authority are almost universally ignored, although Leo XIII has repeatedly explained them in his glorious encyclicals. The State should not absorb the rights of individuals, but should keep them inviolate, unless they clash with the common good and the interests of others.

The proper office of the government is to foster public well-being and private prosperity, by maintaining peace and good order, safeguarding family life, respecting religion, and punishing evil-doers. Civil authority may step in to interfere,—if through strikes there is imminent danger of disturbance to the public peace; if in workshops and factories there is danger to morals through the mixing of sexes or from any occasion of evil; if employers lay unjust burdens on workingmen or condemn them to labor which is degrading to their human dignity; if the health of laborers is endangered by excessive work or the want of sanitary arrangements, or if labor is unsuited to sex or age. But the State should not intervene in or meddle with private concerns any further than is required for the remedy of the evil or the removal of the danger.

The State should not only protect private ownership as something sacred and inviolable, but its policy should be to induce as many people as possible to become owners. By favoring the multiplication of property-holders, the State would effectively contribute to a more equitable division of property, a division so sorely needed in these days when the gulf between immense wealth and abject poverty is daily widening. The workingman should be encouraged to acquire land and put up his own home on it. A man will take more interest in land which is his own than in property which belongs to another. He will anxiously cultivate the ground he owns until it yields him an abundance of good things that foster his health and rejoice his heart. He will cling to the spot and make it his home, dearer to him than foreign lands and gilded palaces. The possessor of the poorest cabin will not change it for the dreams of a socialistic paradise.

Ownership is one of the greatest boons of human life. The social question of the day is a question of home. To assist a workingman in securing a home for himself and family is to benefit society in an eminent degree. "Homeless men are reckless," Cardinal Manning says; "there would be but little patriotism in a country where no man cares to stand *pro aris et focis*." Men who are content with boarding-houses and hotels, and are shirking the duties of home life, are, as a rule, of very little good to the community and frequently constitute a dangerous element. It is God's will that man should live in a home. The Incarnate Word

gave us the blessed example: thirty years of His divine life were wholly spent in a home. In the normal state of things, every one should have his own home, and be surrounded by the duties and charities of life.

Thank God! the number of homes is still proportionately large. Bishop Spalding is responsible for the statement that more than eight million families in the United States are land-owners, and of the thirteen million families among whom the wealth of the country is divided, eleven million families are said to belong to the wage-earning class. The position of the workingman has greatly improved, and is constantly improving. Would it improve more rapidly under public ownership? Experimental communities in America have proved signal failures. Should the government now try the experiment? If so, where should it begin, and where end? If the State is to supply schools, libraries, museums, public baths,—why not provide all with food, clothing, and shelter? It is good to support those who cannot help themselves; nay, it is the duty of the State to do so; but it is wicked to promote pauperism. By all means let us have free education in the primary branches for the poor and destitute, teach them the three "Rs," and give them a good start in life; but let all those who have the means pay for the education of their children.

The best way to promote social prosperity is to multiply opportunities; for opportunities serve as incentives to labor. It is right to check deceit and cruel exploitation, but it is wrong to deprive talent and energy of the incentive to action and the natural reward. The present industrial system has its defects like every other human institution, but it has its great advantages. Private enterprise has more initiative and adaptability than large concerns could offer. Individual capitalists are more economical and more enterprising managers than public boards or state officials. "Their keenly interested eyes and ears are ever on the watch for opportunities, for improvements, for new openings; and having to consult nothing but their own judgment, they are much quicker in adapting themselves to situations and taking advantage of turns of trade. They will undertake risks that a board would not agree to, and they will have entered the field and established a footing long before a manager can get his directors to stir a finger."[1]

[1] Rae, *Contemporary Socialism*.

Indeed, the people at large will show little anxiety to take the monopoly privilege out of the hands of individuals so long as the latter make no flagrant abuse of it. Professor Hugo R. Meyer, of Harvard, will furnish statistics to prove that in Australia and New Zealand where public ownership has been experimented on in a large scale, it has been a wretched failure. Both countries, though full of natural resources, are now in a condition of stagnation and deplorable dulness. The government should not crush private enterprise, but should encourage and protect it; it should not assume the task of a manufacturer and merchant, but leave full play to individual energy.

Capital and Labor.

Capital has been fitly compared to a musical instrument; it must be skilfully handled before it delights. Capital itself is the result of labor, in the first place, and the fruit of abstinence from consumption.

Industrial efficiency depends more on the mind than on physical power. The Germans have a saying that every workman works also with his head. A workingman with a "mechanical head" and a trained eye can produce three times the amount of work, and produce a better kind of work, than the dull and untrained. In fact, brain work is the most useful of all work. The rare genius of inventors, the shrewd perseverance of the discoverers, the sharp foresight of investors, the daring enterprise of capitalists, are as necessary to the well-being of society as the labor and toil of the workingman. Capitalists and workingmen should live together in perfect harmony—work for each other. He who sows the seed of discord between rich and poor or creates hostility between laborer and employer, does the work of the devil. The religion of Christ draws rich and poor together, by reminding each class of its duties to the other. The spirit of evil separates them and makes them enemies. Capital and labor depend on each other; they fit into one another. Capital cannot do without labor, and labor cannot do without capital. Mental agreement results in mental well-being. "The workingman," Cardinal Manning remarks, "has the loving capital of strength and skill. If strength and skill are unproductive without gold

and silver, gold and silver are dead without strength and skill. A free and faithful contract between them is necessary for the productiveness of both." It is unfair and reckless to state that capital gets all, and that labor receives little or nothing of the product. According to the United States Census of 1900, more than half of the entire net product of manufacturing and mechanical industries was paid out to labor. The wage-earner was enabled to get his share of the product by the brains of the inventor and manager, and the use of capital in supplying machinery and transportation.

The workingman is now in a better condition than he has been for three hundred years, or rather since the days of the unfortunate Reformation. He is better fed and clad; his wages have risen in amount and purchasing power; his hours of labor have become fewer; he is able to enter unions and "strike" for higher wages, and has every prospect before him of further and substantial improvement. The poor have certainly not grown poorer in the last fifty years. But we may ask the practical question: Have wages increased in proportion to our national wealth? In some branches of work, it seems, labor receives its adequate portion, but in others, labor does not receive its fair share of the product. The capitalist should learn that higher wages tend to develop skilful labor. The workingman is put on his metal to throw all his resources into action. Inadequate remuneration prevents the development of personal efficiency, by drying up the sources of hopefulness and cheerfulness in the workingman's heart. Mr. Rae says: "The intelligent workman takes less time to learn his trade, needs less superintendence at his work, and is less wasteful of materials; and the cheerful workman, besides these merits, expends more energy with less exhaustion. But men can have no hope in their work while they live purely from hand to mouth, and you cannot spread habits of intelligence among the laboring class if their means are too poor or their leisure too short to enable them to participate in the culture that is going on around them."

The employer should remember that justice and charity are the great factors of prosperity and progress. He has no right to say to the workingman: "I can give whatever wages I please; if you are not satisfied with what I offer, you may seek employ-

ment elsewhere." He cannot deprive the workingman of his just and proper share in the product, nor can a workingman accept any rate of wages whatever. Why not? Leo XIII answers us in his Labor Encyclical: A man's labor has two notes or characters; first, it is personal, because it is the exertion of individual power for personal profit; secondly, it is necessary, because the natural law of self-preservation obliges him to work in order to live. If labor were merely personal, then a man might take any amount of wages offered him; but as labor is necessary to sustain life, a man is bound to get enough from his work to live, and, in the case of a married man, to support himself and his family in reasonable and frugal comfort. The workingman has a right, not merely to vegetate, not merely to earn his bread, but to live and eat his bread with butter; that is, he has a right to expect a share in the innocent pleasures and comforts of life.

But no sane man, in a civilized state of society, can hope for the full product of his labor. You cannot put your hand on articles of use or value that others have not helped to make. The shoes you wear on your feet went through a long process of production before you tried them on. Should the cobbler get the whole amount you paid for them, as the full price of his work? What about the farmer who sowed and harvested the grass that fed the ox which gave the hide? Will you allow nothing for the merchant who imported the leather, or for nails and machinery and many other articles necessary in shoe-making?

At the end you will have to admit that capital is nothing but hard old labor. Our biggest capitalists in this country became rich by hard work; and not by "mere luck," as some imagine. *Nil sine magno labore dedit mortalibus.* They used their brains and hands almost without ceasing; they saved and abstained; they watched opportunities, and sometimes they staked their fortune or risked their health to secure increase of their wealth. And while they thus grew rich themselves, they enriched thousands of their poor fellow-citizens and made hundreds of thousands comfortable in life.

Men rave occasionally about capitalists making enormous gains. Do they ever reflect on their losses? Millions are sunk in new enterprises; and if the experiment proves a failure, who

sustains the loss? Those who put up the factory, all the different mechanics, and all who worked in it, received their wages; all the money was expended in labor. We all, undoubtedly, have seen large business firms that had given employment to many for years, and had made families comfortable and even prosperous, fail. The management of the concern was taken out of their hands and they who furnished the big capital and had given bread and butter to so many workingmen, were left penniless.

He who foments strife and discord between capitalist and workingman is doing harm to both, but injures more seriously the chance of the latter. There are wicked men on both sides, and there consequently will always be a chasm between the crowd of loafers, criminals, and jail-birds—and the heartless rich; but there never should be any antagonism between the wealthy employers and the steady, thrifty laborers.

Strikes.

Wealth, honorably acquired, must be respected. Wealth employed in industrial enterprises, provides work for the masses of men, and gives them an honorable existence. If the wealthy man is a true Christian, he will consider himself the steward of the things he possesses, and use them for the benefit of others. But, alas! selfishness is more intense and universal now, it appears, than ever before in the Christian era. The rich regard themselves as absolute proprietors of their wealth, and as no longer responsible to anybody for the handling of their money. The capitalist puts his confidence in his money and believes himself invulnerable in his wealth. And frequently the poor workingman has no freedom of choice; he must either agree to the conditions of the employer, or hunger and starve with wife and children. Is there no human weapon with which he may defend himself against a cruel, greedy employer? As long as his cause is just, he has a right to *strike;* for he has the right to work or not to work. Strikes are as old as the world; they have been, like war, inevitable in the course of history. At present they are frequently the only power in the hands of the working people to restrain the despotism of capital.

In strikes, the innocent suffer with the guilty, and the great

public generally pays the expenses, after an agreement has been reached. Think of the cost of 2,515 strikes between the years 1881 and 1900, in the coal industry alone, and no longer wonder why the price of coal has been screwed up and kept up! However, there is one consoling feature in the history of our strikes: the number of embittered strikes is decreasing. Yes, our strikes are less bitter, because labor is better organized. Ruffian attacks of persons and destruction of property are denounced by labor leaders. The causes and probable effects of a contemplated strike are openly and intelligently discussed; law and order are counselled on every side. "If you want to spoil your cause," John Mitchell said to his miners, "and lose every sacrifice you have made for yourselves and your families, give way to your temper, and commit some violence. Just a few outbreaks like this, and the public good will to which we must look in the last resort, will fail us, and we deserve to lose it."

A few years ago strikes were looked upon with popular horror and dismay. Now they seem to be regarded with a sort of popular sympathy—at least in a number of instances. At a recent strike of electric roads the great majority of the people were in sympathy with the strikers and were willing to walk, instead of ride on the cars, for several weeks, rather than see the strikers lose. Why? There was a current feeling among the citizens that labor did not get a fair share of the earnings of the company.

One kind of strike, called the sympathetic strike, is fortunately losing in popular favor. It should be universally discouraged; the press should be unwearying in denouncing it and in exposing its unjust and ridiculous demands. In last year's great coal strike John Mitchell told his hearers that he had never known a sympathetic strike to succeed. As a rule, trade unions oppose sympathetic strikes—in fact, any strike which can be averted. Strikes should be prevented; or, if called, should be speedily settled by voluntary tribunals of arbitration, composed of employers and employed, in their respective unions.

A priest who would indiscriminately condemn strikes should not be praised for pastoral prudence. If a strike breaks out in his parish it may be his duty to counsel law and order, but it would be injurious to the sacred work of his ministry did he give an

unqualified disapproval of what his people consider a necessary means to shorten the hours of hard labor or to increase their insufficient wages.

A strike has been fitly called a double-edged sword; it wounds the workingman and the employer. It goes even further; it hurts an entirely innocent party—the public—whose general interests are seriously affected by a paralysis of labor and trade, while at the same time it sometimes gives occasion to public violence and disorder.

Every effort made to bring employer and employed together, and to let them both see their real interests in a common cause, is a move in the right direction, and will help to abate the unnecessary antagonism now existing between rich and poor. A mutual acquaintance with each other's duties and struggles will soften asperity of feeling on both sides. The employer will learn of the hardships and trials of the workingman's life, while the latter will find out that the rich are not always bedded on roses, but that wealth imposes slave-driving exactions on its possessor.

But strikes and lock-outs will not disappear in the future. Bishop Spalding points his finger at a dangerous microbe of discontent: "The fierce competitive system under which we live, and which results in over-capitalization and over-production, is responsible for many of the evils from which we suffer. Some of our greatest industries are capitalized at four and five times their real value, and every possible device is resorted to in order to pay dividends on the "watered" stock. The outcome, sooner or later, is a panic which destroys hundreds of millions of dollars and brings wretchedness and want to hundreds of human beings."

Trade Unions.

Workingmen have better weapons of protection than strikes—in their labor and trade unions, established for mutual help in need. A natural impulse unites men in civil society; the same impulse binds them together in associations and unions. Holy Scripture recognizes the universal tendency of man who has the experience of his own weakness, to call in assistance from without. "It is better that two should be together than one; for they have the advantage of their society. If one fall, he shall be supported

by the other. Woe to him that is alone, for when he falleth, he hath none to lift him up."[2] "Brother that is helped by his brother is like a strong city."[3] Man has the natural right to enter into associations or unions which are founded for the private advantage of its members. The State cannot forbid its citizens to form such societies that are for the mutual benefit of its individuals; it must protect the natural rights of men by protecting such societies, unless they should become evidently bad, unjust, or dangerous to the State.

Labor has the same right as capital to organize and to unite. In his *Gospel of Wealth*, Mr. Carnegie, who has had a long experience with unions, avows their beneficial effects on labor and capital: "The right of the workingman to combine and to form trade unions is no less sacred than the manufacturer's to enter into associations and conferences with his fellows, and it must sooner or later be conceded. Indeed, it gives one but a poor opinion of the American workman, if he permits himself to be deprived of a right which his fellow in England long since conquered for himself. My experience has been that trade unions, upon the whole, are beneficial both to labor and to capital. They certainly educate the workingmen and give them a truer conception of the relations of capital and labor than they could otherwise form. The ablest and the best workmen eventually come to the front in these organizations."

The advance of trade unions in the United States is not to be dreaded as an evil. It is daily growing more self-conscious and prudent, and will be a conservative force in the land. These unions are only at the beginning of their usefulness. They have it in their power to increase the price of labor and to shorten the hours of the working-day. There has been a great deal of wild talk and writing about the annoying conduct of union men, reducing the working hours to an unreasonable extent and driving men to the drinking saloon and gambling den in their idle hours, and the like. Experience shows that long hours of hard labor do not keep men from dissipation; on the contrary, long hours are often predisposing causes of drunkenness, and other physical and moral evils.

[2] Eccl. 4. [3] Prov. 15.

It cannot be reasonably expected that a normal working-day of uniform length be established; the relative strain of the different trades is to determine the number of hours. Should not the workingmen themselves who have the test of experience be allowed to give their opinion on the number of hours as well as the employer?

One good result of unionism, already evident, is to remove the feeling of insecurity in the workingman's condition. "Trade unions," Rae says, "have taken away the shadow of despondency that hung over the hired laborer's lot." Trade unions are here to stay. Employers will not get rid of them by ignoring them or treating them with ridicule and contempt. Unionism has to be recognized and respected. Employers have to deal, not with a theory merely, but with a stubborn fact. It will be suicidal to cling to the old insane rule: "My business is my own; nobody shall dictate to me; I am independent of any man." Employers will have to come to terms with organized labor. It is to their own interest to work harmoniously with union men, to make them feel that they are a part of the concern, and not a hostile element in it. The employer should not be the sole dictator of his business; he should divide his authority with his employees; he should take the men into a kind of practical partnership; he should discuss with them, in a friendly way, conditions, hours, and wages. He cannot say with justice, far less with charity: "Take this work at such a price or leave." Men are implicitly encouraged to marry, to buy land, to settle down, to build homes near their place of work. It would be hard to break up their homes, sacrifice their earnings and leave, because the manager agrees with the sentiment that the public has no claim on him which he must respect.

Employers who take the trouble of studying the various phases and tendencies of unionism, are growing less hostile to it; nay, even see in it the dawn of better days for both capital and labor. W. H. Sayward, of Boston, speaking from the side of the employers, says: "My experience has convinced me that labor thoroughly organized and honestly recognized is even more important for the employer than for the workmen. It makes possible a working method between the two parties, which removes, one by one, the most dangerous elements of conflict and misunderstanding."

The prevalent tendency of trade unions in this country is not to interfere with the power and growth of wealth, but to ascertain their natural rights as an essential part in the production of wealth. They sometimes appear to overstep the wide limits of justice and right. Thus union men frequently insist on a limitation of the number of apprentices in their trade. This happens when members of the trade union are without work. It is a just and intelligent way to meet competing forces that endanger the position of the workingmen themselves. If workingmen of the union have made use of the "boycott," it was, like "the walking-delegate," in their opinion, a self-defence against the "black-listing" of the employer.

As unionism is growing more conservative, so it becomes less hostile to non-union men, less reckless in the use of the boycott and the strike, and more anxious to encourage the best endeavors among the better and stronger workers. And though we hear occasionally of glaring abuse of unionism made by the worthless element of those who control it, and of dissension, confusion, and even tyranny practised by insolent walking-delegates, still the organization of labor is not to be blamed for the misconduct of its members.

Priests should be careful not to show any animosity against unionism, because of some real grievance in a particular case. The common good must often disregard an individual inconvenience. Our workingmen have been vastly benefited by the trade union, and they will not easily forget it. "Labor organization," as Brooks maintains, "in spite of every unhappy fault that can be laid to its charge, stands for the higher standard of living. To break it, means longer hours, lower wages, and a bitterer condition among the workers." It means more than that. If unionism is crushed, Socialism will thrive in its stead. Socialists are hostile to the trade union; they are constantly rejoicing at the enmity of capital to organized labor. Their joy would be full, if bishops and priests would proscribe the union. Our friendly and intelligent interest in trade unions will strengthen and improve them. We shall retain the respect and affection of our working-people, and encourage them to boycott their worst enemies: the saloon, the gambling place, the low theatre, dime novels, socialistic litera-

ture, profanity of speech, and last—not least,—the irresponsible walking-delegate.

Man and Machine.

As trade unions are increasing, the complaint that machinery has ruined manual labor has become less frequent, and the workingman takes more kindly to the machine. At first, individuals did suffer from the introduction of machinery, and men were frightened and ran away from it, as a horse shies at the first sight and sound of a steam-roller; but when they got up close to it and realized that it was the product of human labor and skill, their agitation ceased. The revolution produced in the labor world by machinery borders on the fabulous: a stone crusher does the work of six hundred men; a steam shovel does in eight minutes what a hand shovel did in ten hours. And yet labor statisticians assure us that machinery has not displaced labor, but more than doubled it. Machinery produces wealth, and the production of wealth makes work. More hands are now employed in the various branches of industry than previous to the introduction of the machine. Besides, the many new inventions have created new industries and have multiplied employment. How many are now employed in railroads, at the telegraph, telephone, automobile, bicycle?

Machinery, like unionism, has come to remain, and in the Providence of God, is destined to serve capital and labor alike. It has not been introduced to grind money out of the laborer, but to lighten his work and give him a decent share in the product. If in some instances machinery makes brutes or machines of men, if workingmen are driven at a gallop, driven to madness and an untimely death, not the machine, but somebody else is to be blamed. Accidents have multiplied since the machine came into the shop, and not seldom it happens that the employee receives little or no indemnification or compensation. Some corporations, indeed, act honorably with injured workmen, others throw them aside like useless tools or old machines.

The need of a healthy factory legislation becomes daily more peremptory; it is the crying need of the hour. "We are behind most civilized people in our treatment of industrial accidents," as

Brooks admits. No country is so weak and deficient in the proper legislative enactments in favor of the workingman as the United States. Our magnates of industry have owned or at least controlled municipal and State legislators. The candidates of the people are the candidates of "bosses" and "wire-pullers." We have no sceptered kings in this country, and we do not sigh for their coming; but we have gold kings, silver kings, railroad kings, oil kings, rubber kings, pork, beer, and whiskey kings, who put their trust in the power of money and rule with the purse. Money manipulates caucuses and conventions, and buys up votes and candidates. The *auri sacra fames* has turned many of our councils and legislatures into the willing tools and sordid hirelings of trusts and syndicates, and of other harpies of public and private business. Thus chartered privileges are secured by which labor is defrauded of a considerable portion of its product. Is Bishop Spalding wrong in declaring that our politics have become essentially immoral? When will people place their interests in the hands of incorruptible men who will right the wrong? A sound insurance system, indemnifying not only against accidents, but against reverses of life, such as sickness, loss of work, old age, would give the laboring classes what at the present they need the most, security of existence, and would keep them from drifting into Socialism. Legislation should force such an accident insurance upon any business concern where machinery is employed. Nowhere in the world has machinery developed so swiftly as here in the United States, and nowhere has a more niggardly return been made to its victims than here, owing to the backwardness of our legislature. "It would be difficult," Willoughby says in his *Workingmen's Insurance*, "to think of another field of social or legal reform in which the United States is so far behind other nations. The most depressing feature of the situation lies in the fact that the very principles involved in the gradual evolution from the limited liability of the employers to that of the compulsory indemnification by them of practically all injured employees, are as yet not even comprehended in the United States." Here is a source of discontent among the laboring classes and a fertile field for Socialism.

The industrial machine is the handmaid and friend of the workingman; but the political machine is his real enemy. This

political machine is in the hands of bosses and wire-pullers who have words of sweetness for the voters before the election is held, and make all desirable promises to the laboring classes which they never remember after the polls are closed. An occasional instruction on the solemn and sacred trust of voting and on the hideous crime of selling or purchasing votes is within the line of priestly duty. While abstaining from any personal reference to candidates or without going into details of local or national politics, the priest may, in a few earnest, well-chosen words, summon Christians to their duties as citizens and effectively contribute to the purification of politics, and to the destruction of the disreputable "machine."

Children and Women in Factories.

The immortal Leo XIII warned parents, guardians, and employers against child-labor. It is cruel to place children in workshops and factories, before their bodies and minds are sufficiently mature. An indolent father or a greedy mother should meet with severe punishment for obliging little children to earn money for the household; employers who admit such children for work are equally guilty. A priest should use every influence within his reach to prevent such cruelty to children whose bodies are crippled and whose minds are dulled by labor unfitted to their age.

Similar harm is done to women. The criminal conduct of so many mothers even, who are permitted to live outside jail and the state-prison, drives women into work in factories and workshops which is often not suited to their physical and moral constitution. We have only to look at so many women in our mill-towns and see their pale, pinched, and care-worn faces, exhausted from excessive work, half deaf from the whir and buzz of machinery, haunted by the spectre of consumption,—and we shall easily realize how many poor women are dying by a slow martyrdom caused by unnatural work. Were it not for the Christian religion that brings the sunshine of hope and confidence into the dreary lives of these women, many of them would turn maniacs. Indeed, if we had the right sort of men leading in civil and domestic circles, women would not be allowed to slave in work which men only should perform,

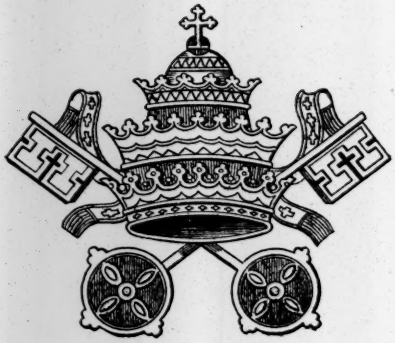
At any rate, married women should not be permitted—a case of extreme necessity excepted—to work in factories. A married woman has entered into a solemn contract with man, before God, to fulfil her duties as wife, mother, and housekeeper. This contract cannot be broken, even with her own consent. The law of nature requires that a mother give her whole care and time to her children and her home. To violate this law would mean to ruin home-life and thus to sap the foundation of society. It happens in parishes composed of factory people that young women after entering wedlock continue to work in the mill. Such a custom is extremely demoralizing and injurious to the Christian home. The priest must make every effort to keep married women at their proper place of work. Leo XIII sums it up briefly: "A woman is by nature fitted for home work, and it is that which is best adapted to preserve her modesty, and to promote the good bringing-up of children, and the well-being of the family."

There are a few reflections that may aid us to judge fairly of the merits of the theories regarding the social question of the day. We do not help the cause of religion by placing ourselves in constant and direct opposition to all modern movements. It is unprofitable to sigh for the days that are gone and to long for institutions that will never return. It is wrong to overlook the improvements and achievements of our time, and to condemn universally the actual tendencies and lawful aspirations of our age. God is in every age: He is with us now, and He will be with us in the future. It is our duty as priests to distinguish between right and wrong, between an established truth and a debatable opinion,—to purge present agitations of their vicious elements, and to direct them into safe channels. *In dubiis semper libertas.* We may differ in opinion, and yet travel in the same car and occupy the same seat. *In omnibus caritas.* Let charity prevail when and wherever it be possible. Hearts that are filled with the spirit of charity will not quail under ills and trials of life, or shrink from the duties of the hour. "Charity beareth all things, believeth all things, hopeth all things, endureth all things."[4]

WILLIAM STANG.

Providence, R. I.

[4] 1 Cor. 13: 7.



Analecta.

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

INDULTUM CONCEDITUR MINISTRO GEN. CAPPUCCINORUM PRO TRANSLATIONE DOMORUM NOVITIATUS PRO PROVINCIIS GALLIAE.

Beatissime Pater,

Fr. Iucundus a Montorio, Ordinis Min. Cappuccinorum Procurator Generalis, ad pedes S. V. humiliter provolutus, de pleno consensu Generalis Ministri, exponit: quod nuper Religiosi Cappuccini sub ditione Gubernii Gallici e suis Coenobiis fere omnes vi expulsi sunt, et alii in Helvetiam, alii in Italiam, alii alio perrexerunt; et consequenter Novitios ipsos secum duxerunt. Circa quod S. Congregatio Episcoporum et Regularium sub die 23 Iunii 1880 ad preces P. Commissarii Generalis Francisci de Villa-Franca, Ministris Galliarum, Corsicae et Sabaudiae concessit gratiam, cuius vigore Novitii transferri possent alio, absque eorum novitiatus, seu probationis interruptione. Cum eaedem nunc militent circumstantiae, orator idem implorat Indultum ab Apostolica benignitate, pro earumdem Provinciarum Novitiis, et si qui Novitii iam translati fuerint, eadem gratia, opportuna sanatione gaudere valeant.

Et Deus, *etc.*

Vigore specialium facultatum a SSmo Dno Nostro concessa-

rum, Sacra Congregatio Emorum et Rmorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis precibus P. Procuratoris Generalis Ordinis Min. Capuccinorum necessarias et opportunas facultates P. Ministro Generali benigne tribuit, quarum vi indulgere valeat, ut Novitii sui Ordinis in Gallia existentes e domibus Novitiatus, mutato etiam in alium decentem habitu religioso, si necessitas id exigat, alio extra Galliam transferri possint, in locum tamen ubi omnia habeantur quae pro novitiatu requiruntur, in eoque novitiatum, quin per praemissa interruptus censeri debeat, perficiant, facta vero a singulis novitiis ante professionem declaratione in scriptis sese hoc indulto uti velle, quae declaratio adnotanda erit in libris professionum et caute asservanda. Contrariis quibuscumque non obstantibus.

Romae 16 Maii 1903.

L. † S. D. *Card.* FERRATA, *Praef.*
PH. GIUSTINI, *Secret.*

E SACRA CONGREGATIONE RITUUM.

NEO-ORDINATI RECITENT IMPOSITUM NOCTURNUM, OMISSIS INVITATORIO, HYMNO ET LECTIONIBUS.

Sacra Rituum Congregatio in *Granatensi* 11 Augusti 1860 ad XIV declaravit: "Verba Pontificalis Romani *Nocturnum talis diei* intelligi de unico Nocturno in feriali, vel de prima dominica, ut in Psalterio, id est duodecim Psalmorum cum suis antiphonis de tempore, quem Episcopus ordinans designare potest vel ipsius diei quo habet ordinationem, vel alterius pro suo arbitrio. Quando vero Episcopus nihil aliud exprimit, quam id quod verba Pontificalis referunt, dicendum esse Nocturnum feriae, quae respondeat illi diei in qua facta est ordinatio." Insuper ex decreto eiusdem Sacrae Congregationis N. 4042 *Urbis* 27 Iunii 1899 ad I "*Pro Nocturno talis diei* intelligendus est Nocturnus ferialis, vel primus Festi, aut dominicae in Psalterio, prouti Ordinatio in Feria, Festo aut dominica habita sit." Nunc autem alia quaestio exorta et pro opportuna solutione proposita fuit; nempe: "Utrum ad hunc Nocturnum etiam Psalmus *Venite exultemus*, Hymnus et Lec-

tiones addendae sint, vel potius sufficiant Psalmi cum respectivis Antiphonis ad talem Nocturnum spectantes?"

Sacra porro Rituum Congregatio, ad relationem subscripti Secretarii, audito voto Commissionis Liturgicae omnibusque accurate perpensis, propositae quaestioni respondendum esse censuit: "Negative ad primam partem; affirmative ad secundam."

Atque ita rescripsit, die 10 Iulii 1903.

Ita reperitur ex Actis et Regestis Secretariae Sacrorum Rituum Congregationis, in fidem, etc.

Ex eadem Secretaria, die 10 Iulii 1903.

D. PANICI, *Archiep. Laodic. S. R. C. Sec.*

E S. R. UNIV. INQUISITIONE.

DUBIUM DE CAUTIONIBUS EXIGENDIS IN MATRIMONIIS MIXTIS.

Beatissime Pater,

Cautionibus ab Ecclesia requisitis de conditionibus implendis ad hunc usque diem scriptis satisfactum est. Attamen magna oritur difficultas pro obtinendis hisce cautionibus, quando mulier catholica matrimonium inire intendit cum milite acatholico in gradu saltem maiore constituto. Viget enim in N... regionibus decretum regium sub gravibus poenis prohibens quominus milites ullas cautiones praestent per litteras reversales, sive per iuramentum, sive per simplicem promissionem. Quare ad pedes Sanctitatis Vestrae provolutus Ordinarius N. directionem certam hisce in casibus expostulat, et quidem quaerit:

I. An ab impedimento mixtae religionis dispensari possit, si pars acatholica (quaecumque est) cautiones requisitas per litteras reversales, sive per iuramentum, sive per promissionem saltem omnimode recuset?

II. An sufficiat assertio partis catholicae sub iuramento data, partem acatholicam de conditionibus implendis sibi fidem praestasse?

III. An permitti possit, ut ante vel post matrimonium pars catholica etiam coram ministello acatholico ad praestandum consensum matrimonialem se sistat, si pars catholica in scriptis decla-

raverit mere passive se gerere et nullo modo ritui protestantico adhaerere velle ?

Et Deus. . . .

Feria IV, 10 Decembris 1902.

In Congregatione generali S. Romanae et Universalis Inquisitionis, Emi ac Rmi DD. Cardinales in rebus fidei et morum Generales Inquisitores, propositis suprascriptis dubiis, ac praehabito voto RR. DD. Consultorum, respondendum decreverunt :

Ad I. *Negative, et detur Instructio 15 Novembris 1858.*

Ad II. *Per se et generatim negative, et ad mentem.* Mens est : Quod si in aliquo casu extraordinario talia concurrant adiuncta, ut Episcopus valeat sibi comparare moralem certitudinem tam de huiusmodi cautionum sinceritate pro praesenti, quam de earum adimplemento pro futuro, specialesque omnino adsint rationes impedientes ne consueto modo cautiones praestentur, ipsius conscientiae et prudentiae. Caeteroquin non obstante decreto regio, opportunae exhibeantur in scriptis cautiones, sicut hucusque factum est ; neque detur dispensatio nisi Episcopus moraliter certus sit eas impletum iri.

Ad III. *Negative, et detur Instructio 17 Februarii 1864.*

Feria VI die 12 Decembris 1902, facta autem a R. P. D. Adsessore S. O. relatione de his omnibus SSmo D. N. Leoni PP. XIII, idem SSmus D. N. Emorum Patrum resolutionem approbavit.

J. *Can.* Mancini, *S. R. et U. I. Not.*

E S. CONGREGATIONE INDULGENTIARUM.

Concessio Indulgentiae 300 dierum recitantibus sequentem Orationem in honorem S. Blasii Ep. et Mart.

O gloriose S. Blasi, qui, brevi oratione, perfectam restituisti sanitatem puerulo, qui, ob piscis spinam gutturi inhaesam, extremum erat emissurus spiritum, concede nobis omnibus gratiam tui. patrocinii efficaciam in omnibus gutturis infirmitatibus sentiendi ; potissimum autem, fideli praeceptorum S. Ecclesiae exercitio, hunc tam periculis obnoxium sensum mortificandi. Qui tuo martyrio Ecclesiae praeclarum testimonium fidei reliquisti, fac possimus

hunc divinum donum servare, ac citra vanum hominum metum, verbis et operibus, veritates eiusdem fidei tam, nostra aetate, oppugnatae et obscuratae defendere. Amen.

Ex Audientia SS.mi.

Die 16 Augusti 1902.

SS.mus Dominus noster Leo, d. p. Papa XIII, referente me infrascripto S. Congregationis de Propaganda Fide pro NN. R. P. D. Secretario, attentis expositis, omnibus Christifidelibus utriusque sexus et cuiuscumque ritus, devote recitantibus praedictam orationem in honorem S. Blasii Episcopi et Martyris Sebasteni, Indulgentiam 300 dierum semel in die lucrandam, et etiam animabus in Purgatorio detentis per modum suffragii applicabilem, benigne concedere dignatus est. Praesentibus *in perpetuum* valituris. Contrariis quibuscumque minime obstantibus.

Datum Romae, ex Aedibus dictae S. Congregationis, die et anno uti supra.

Hieronymus Rolleri, Pro R. P., *Secret.*

L. ✝ S.

Huius Rescripti exemplar exhibitum fuit huic S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem.

Datum Romae, ex Secretaria eiusdem S. Congregationis, die 13 Maii 1903.

L. ✝ S.

Pro R. P. D. Francisco, *Archiep. Amiden., Secret.*
Iosephus M. Can. Coselli, *Substit.*

E SACRA CONGREGATIONE SUPER NEG. ECCL. EXTR.

Praefectura Apl. "La intendencia Oriental" erigitur in Columbiana Republica, et committitur Congregationi "La Compagnie de Marie."

Ex Audientia SSmi. Die 23 Iunii 1903.

Cum perplures gentis Indicae tribus in territorio Columbianae Reipublicae, in America Meridionali, diffusae inveniantur, quae

sine religionis lumine et sine regula morum vivunt, optimo sane consilio inter S. Sedem et Gubernium Columbianum, die 29 Decembris anni 1902, Conventio inita est eum in finem, ut earundem tribuum evangelizationi christianaeque institutioni faciliori ac promptiori modo provideri possit. Idcirco in praedicta Conventione nonnullae apostolicae Praefecturae proponuntur erigendae, quas inter, et magni quidem momenti, missio vulgo "*La Intendencia Oriental*" nuncupata: cui Praefecturae, in appendice ad eandem Conventionem, sequentes limites adsignantur: "Partiendo del punto en que el tercer meridiano al E. de Bogotà corta el rio Meta, sigase la corriente de este rio hasta el Orinoco; yendo contra corriente del Orinoco (limite con Venezuela) hasta la Piedra del Cocuy, que es un extremo de la frontera entre la dicha Republica de Venezuela y el Brasile; recorranse los limites de Colombia con el Brasil y el Perù, hasta llegar al referido tercer meridiano al E. de Bogotà."

Cum vero eiusmodi Praefectura Apostolica curis missionariorum demandanda sit, expediens visum est illam committere Congregationi "La Compagnie de Marie" nuncupatae. Quae omnia Sanctissimo Domino Nostro Leoni divina Providentia PP. XIII per me infrascriptum Secretarium S. C. Negotiis Ecclesiasticis Extraordinariis praepositae relata, Sanctitas Sua benigne approbare et confirmare dignata est: ea tamen lege, ut Praefectus Apostolicus ab hac S. Congregatione sit nominandus caeterique religiosi sacerdotes eiusdem religiosae societatis, Apostolicae Praefecturae addicti, quoad regularum observantiam, a suo Superiori Generali immediate dependeant. Super quibus eadem S. Sua mandavit hoc edi decretum et in acta praelaudatae S. Congregationis referri.

Contrariis quibuscumque minime obstantibus.

Datum Romae e Secret. eiusdem S. Cong. die, mense et anno praedictis.

L. † S.

PETRUS, *Archiep. Caesariensis, Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

I. S. Congregation of Bishops and Regulars grants the petition of the Procurator General of the Franciscans to transfer the novitiates of the Order from France to other countries. In the meantime the novices, having made a solemn declaration that they wish to avail themselves of this permission, may, if necessary, assume any other suitable garb, and continue their novitiate as though there had been no interruption, as soon as the new houses have been established to receive them.

II. S. Congregation of Rites interprets the expression *Nocturnum talis diei* in the Roman Pontifical (which enjoins the recitation of one Nocturn upon the newly-ordained) to mean the Psalms with their respective Antiphons only, not including the Hymns and Lessons.

III. S. Congregation of the Inquisition decides an important question regarding the promises to be made by the non-Catholic party in a mixed marriage. Whilst the bishop is to exercise a just discretion as to the form (written or verbal) to be used in different circumstances, he is not at liberty to dispense from the demand of a guarantee which secures for the Catholic party absolute freedom in the exercise of religious duties, and also Baptism, together with Catholic training, for the children with which their union may be blessed. The avowal of the Catholic party stating, even under oath, that the non-Catholic party has made such a promise privately to himself (or herself), is not sufficient; it must be made before the authorized witness to the marriage, and in such a way that the bishop, before giving the dispensation, not only knows that the promise has been honestly made, but feels morally certain that it will be fulfilled. The subject is discussed at greater length in the Conference Department of this number.

IV. S. CONGREGATION OF INDULGENCES accords 300 days of indulgence for the recitation of a prayer in honor of St. Blaise.

V. S. CONGREGATION OF EXTRAORDINARY ECCLESIASTICAL AFFAIRS sanctions the erection of a Missionary Institute to be established in Colombia, South America, for the diffusion of Christian instruction.

OUR "TIPPING" HABIT.

All the world knows that the Catholic priest, and most of all the average American priest, is of the big-hearted sort of men who readily sympathize and generously give. Any of the tribe "tramp" will testify to this fact, and book-agents and insurance-policy writers of every description usually begin a successful season by looking up a stray Hoffman's or a Wiltzius' "Catholic Clergy List." The black brother in the sleeping car, in the hotel entry, the dining hall, or barber-shop, has a select smile and bow for the Roman collar, and usually ends his purifying process of the clerical cowl by a certain graceful twist of the whisk which indicates the degree of his immediate expectations. The Catholic priest, unless he is very poor or exceptionally parsimonious, or under the pious control of an economic sister who keeps house for him, will "tip" generously and on all possible occasions.

Now this habit is no doubt a good testimony to the general virtuousness of the clerical body; for it is better to be generous than to be niggardly, and wiser to make friends through mammon than to let it lie in the chest and too near one's own heart. It is also true that it is an act of charity to increase the earnings of a hack-driver or a hotel servant who slaves all day for a pittance, and who has probably some other mouths besides his own to feed. Moreover, it conciliates the working class, who instinctively recognize in the priest a friend to whom they are willing to listen when they need correction or advice.

But there is another view to be taken of this habit. And that appears when the feeing is done from mere sentiment or through a wish to conform to usage. A traveller or guest at a hotel receives services which must be regarded as duties to him and for which he is distinctly charged by the management of the house.

A guest or patron who requires extra services, not contemplated or charged for by the company, should, of course, recognize his separate obligation to the servant who makes himself agreeable. In that case there can be no question of what is due. As a matter of fact, however, the habit of feeing fostered by many of us is not of this kind. We frequently give because we think it is expected of us, or because we wish to testify our approbation of the service, as does "my lord who is good to his people." Quite apart from the annoyance to which this self-imposed obligation often puts a traveller who has constantly to provide himself with currency to meet the silent demands of servants, in order to ward off their real or imaginary criticism, the habit of feeing for the ordinary service to be expected because amply paid for, is distinctly hurtful from a social and moral point of view. And when it is done (I speak of "tipping" or gratuitous feeing) by one class more generally than another, it is apt to establish for that class an unenviable reputation of not knowing the value of money which other men have to earn by hard labor, and of perpetuating odious methods which serve to degrade both giver and receiver. A recent editorial on the subject in *The Independent* (August 27th) contains some excellent remarks on this subject, which may be cited here for the obvious lesson they contain.

The Pullman porters of the railroads centering in Chicago are organizing a union for the purpose of raising their wages and abolishing the tipping system. This is a form of the labor-union movement that will meet with almost universal approval from the public, for in so far as it is successful it will tend to raise the sleeping-car porter from a menial servant to a self-respecting employee. The tip is essentially degrading. It is twice curst; it curseth him that gives and him that takes. It gives to the one a feeling of patronage, and to the other a feeling of sycophancy Customary as the habit has become, especially in restaurants, we are glad to see that most men cannot give and receive a tip without something in their manner indicating that they are ashamed of the act. The sneaking, careless or disdainful way with which the donor bestows his money, and the furtive or oblivious manner in which it is gathered up, are in marked contrast with the open and even exchange of money for merchandise across the counter. It is not true, as some argue, that it is just the

same thing as though the service had been charged for in the bill. The mere fact that the amount is dependent on the caprice of the patron puts the employee in the position of inferiority, and takes the transaction out of the class of business-like exchanges. The fixed price for all, and uniform wages for the same work, are what have raised commercial and professional men to an honorable status in the world to-day. Formerly all commerce was looked upon as degrading, and so it was so long as every sale was carried on by a process of personal bargaining. The doctor, the priest, the author, and the artist were once little more than house servants, dependent on the bounty of their patron. Nowadays, except in the case of the larger fees for professional services, the remuneration is fixed and impersonal, and the professional man takes his money as an honest man should, presenting his bill and giving a receipt, instead of hunting on the mantel for a gold piece, which his visitor happened to leave there.

The personal services which are now shunned as menial can be elevated in a similar way to the ranks of honorable employment. We believe the time is coming when the servant-girl will be her own mistress, and the barber and the bootblack will be as much insulted by an extra nickel as you would be, dear reader.

It is fitting that the movement against tipping should begin with the Pullman, for it was there that the practice first became general in this country. The public has several grudges against the Pullman Company, which, secure in the monopoly based on patents granted in the name of the people, and using the highways of the nation, has treated neither the public nor its employees in a way to gain their esteem and affection. But nothing else has caused so much popular hatred and justified more dislike than the fostering of the feeing system. It was not the extra charge, for the people are used to overcharges, but the principle of the thing that, at least in the beginning, irritated the spirit of the American.

Those were the days when there were martyrs to the cause; when men went through Europe without paying a single *pourboire*, or *trinkgeld*, enduring all the insults and annoyances which experienced guides, porters, cabmen, and train-guards, feeling themselves defrauded of their snap, could inflict upon them, spoiling the comfort of the trip, rather than submit to foreign "extortion." We wonder if there are any such Americans now. At any rate all their suffering was in vain, for, instead of Europe becoming Americanized, the reverse process has taken place. Now the complaint on the Continent is, that Amer-

icans have spoiled the servants by heavy tipping, and the Englishman protests that a shilling has to go now where a sixpence used to suffice, and the convenient "tuppence" is everywhere disdainfully rejected.

So far no efforts to check the spread of this custom have had the least effect. "Anti-tipping leagues" have come and gone, and *menu* cards and wall notices have futilely protested against it. Some years ago, Mr. W. D. Howells assembled the hackdrivers of New York one early morning, and plead with them to swear off tips and extortion, but the scheme seemed to them too altrurian, and it was not adopted. But in spite of our forebodings of failure, we wish our colored brethren of the whisk-brooms success in their efforts.

PAYING AT CONFESSION.

There exists a custom, chiefly among the Polish Catholics, which gives countenance to the malign accusation that "the priest exacts payment from the people for absolution from sin." The people who at Eastertime present themselves to make a confession of sin and to receive the Body of Christ in Holy Communion, thereby express their allegiance to the Church, since the omission of this duty is, according to the precept of the Church, equivalent to separation from the Catholic fold and means forfeiture of the right of ecclesiastical burial, or in other words self-inflicted excommunication. It is true that allegiance to the Church implies the recognized obligation to support the service of the Church. Hence Catholics who make what is commonly called their Easter duty, and those who become reconciled to the Church at Easter, may be supposed to give by their payment of Church dues at that time an earnest of their sincerity and to show a willingness to contribute to the necessary support of the organism which keeps alive the practice of religion.

But since a connection between receiving absolution in confession and the fulfilment of the duty to support the Church may easily create the misapprehension that the money paid for the latter is a bonus for the former, the canons of the Church forbid a priest to accept money on occasion of confession.

Benedict XIV, after referring to the Instructions of the Roman Ritual which prohibit not only the exaction of stipends on occa-

sion of the administration of the Sacraments, but also warn pastors to avoid everything that might arouse the suspicion of avarice in the house of God, cites a decree of the Roman Inquisition which deals with precisely this question of accepting money from the faithful in the confessional. It appears to have been the custom of the people to make an offering at the shrine of St. James in Compostella to the priest immediately after confession. Although the confessors did nothing to exact these alms, which served for the maintenance of the sanctuary and the clergy, Clement XI had a letter addressed to the Archbishop in whose district the sanctuary was, commanding him to stamp out the practice with all possible zeal and vigilance. And St. Charles Borromeo legislating upon the same subject insists that the confessor not only desist from exacting such contributions on occasion of confession, but also that he refuse, and show by his action that it is abhorrent to him to find the sacramental ministry connected with the payment of Church dues. "Non modo non petat, sed nec velle se habere significet pecuniam aliamve rem pro suscepto in Confessione laboris munere, immo verbis, vel potius factis, ab his omnibus abhorrere demonstrat."[1]

Those who are familiar with the conditions of the working classes in the Polish districts of Russia, Austria, and Germany, can readily understand how the violation of the laws of the Church gradually obtained the sanction of local toleration; there the intercourse between people and clergy is very much more limited than in countries where the peasant lives by his own industry. The Polish peasant has little time and less money which he may call his own; and when at springtime he receives his pittance, he feels that he must take part of it to the Church simultaneously with the very scant respite from work when he may make his Easter duty. But there are no such reasons prevailing amongst us, and the priest who maintains a custom of this kind against the ordinance of his Bishop is guilty not only of sin, but of the graver scandals which dishonor the Church.

[1] *Act. Eccl. Mediol.*, p. iv. *Cf.* De Synod. Dioces. V. 9, 6.

THE MOVEMENT TO PROMOTE THE TOTAL ABSTINENCE SENTIMENT AMONG THE CLERGY.

We directed attention some time ago to the movement of the Irish clergy to organize a Society of Priests for the more general diffusion of the Total Abstinence sentiment throughout Ireland. A similar movement had been inaugurated at Cincinnati some years ago, under the title of the Sacred Heart Priests' League for the Promotion of Total Abstinence, which received the approbation and personal coöperation of Archbishop Elder.

Recently the priests connected with the Catholic Total Abstinence Union of America, at a meeting held in Pittsburg, Coadjutor Bishop Canevin being present, resolved to emphasize and extend this movement among the clergy of the United States. The promoters did not wish, as will be readily understood, to have their effort looked upon as a reform movement implying that priests were to embrace total abstinence as an individual safeguard against the insidious effects of alcoholic stimulants. The object is rather, as stated, to place the Temperance Movement in general in its proper light as a powerful means for the regenerating of society, and for keeping the working-classes from habits which engender crime and social misery. The sentiment of temperance acts in the desired way, and produces self-restraint as a habit, creates respect for law in the civil as well as the religious domain, and fosters prosperity through self-respecting industry.

The officers elected at Pittsburg to represent the movement have drawn up a Constitution and By-laws framed substantially after the model of the Cincinnati League. These are introduced by a statement, of which we give the following resumé:

The new league elected for its first president the Rev. Anthony S. Siebenfoercher, of Kenton, Ohio, whose pioneer work in forming total abstinence societies in ecclesiastical seminaries has met with so much favor from the hierarchy, and is the seed of increasing good. The Rev. John T. Mullen, D.C.L., of the Cathedral, Boston, Mass., was made secretary and treasurer. The Constitution called for an honorary president to be chosen from the hierarchy; and at the unanimous request of the members the Most Rev. Archbishop Elder kindly accepted the office, and assured the League of his full endorsement and support. Among

its initial members were archbishops, bishops, and priests from all sections of the United States and Canada.

The object of the League is to give greater strength and organization to the activity and influence of the clergy against the drink-evil, among the people, in accordance with the Catholic principle and practice of total abstinence commended by the late Sovereign Pontiff, of blessed memory, and the Baltimore Councils. Leo XIII, in a letter of March 27, 1887, to Archbishop Ireland, then Bishop of St. Paul, speaking of the conditions existing in our land, and noting "how ruinous and deplorable is the injury both to faith and morals that is to be feared from intemperance in intoxicating drink," gives unbounded praise to the Prelates of the Council of Baltimore, who "with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin, and a fruitful source of all evil, plunging the families of the intemperate into direst ruin, and drawing numberless souls down to everlasting perdition; declaring, moreover, that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics and a great hindrance to the propagation of the true religion.

"Hence," continues the Holy Father, "we esteem worthy of commendation the noble resolve of those pious associations by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is a proper and truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite by how much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of the priests, who, as they are called to instruct the people in the word of life and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue.

"Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ, by assiduous preaching and exhortation, and to shine before all as models of abstinence; and thus earnestly strive to avert the many calamities with which this vice threatens both Church and State." Here the Sovereign Pontiff lays the corner-stone of the Priests' Total Abstinence League.

It would indeed be a gross and fatal exaggeration to conclude from these words of Leo XIII that there is any law of the Church imposing on her children the practice of total abstinence, which Benedict XIV has called "heroic temperance;" yet it is certain that among the priests of the Crucified, there will be found many volunteers who through love for their people will not shrink from this sacrifice, in view of the good example it will give and the living zeal it will arouse against the evils of intemperance. The Church has ever ready a remedy for all the ills of mankind; and the same spirit which impels so many of her valiant children to follow the evangelical counsels to offset the radical concupiscences of human nature, may impel others to practise the virtue of temperance in its heroic degree in opposition to the drink-evil. And if, according to the doctrines of the Angelic Doctor,[1] such an act of self-denial must have in it a special virtue for all, while it is also the surest antidote to the pernicious vice of intemperance, how much more true is this of those to whom the people look as their models and guides? And so the Council of Baltimore, while giving praise and an official approval to the Catholic Total Abstinence movement in our country, addresses these special words to the priests: "Praeterea, quum verba moveant tantum, exempla vero trahant sacerdotes ipsimet qui, monente Apostolo, debent esse forma gregis ex animo, sint temperantiae virtutis exempla."[2]

Although indeed the promotion of temperance, even in less than the heroic degree, is the great essential, still as a practical measure, can it not be truly said that the Catholic Total Abstinence movement, working under the Church's authority and with the Church's spiritual helps, stands out to-day as the great active force among Catholics against intemperance, its occasions, and abettors? It appeals then with confidence for coöperation, or at least for sympathy, to all who deplore the ruinous effects of the drink-evil, and who desire to see any remedy applied that is proper and efficacious. And does it not justly protest against the unfair criticisms that would belittle it, because its cure is not universal? What moral evil has been universally cured? Why condemn it because some advocates have exaggerated its principles? Extremists are found in the history of every good cause. The Cath-

[1] 2, 2æ, q. 149. [2] No. 261.

olic Total Abstinence cause is content to rest its defence and plea on its works, and on the words of Pontiff and Plenary Council.

The advantages of a special organization among the priests in behalf of temperance have been proved by experience, notably in Ireland and in the Cincinnati Archdiocese in this country, to be as real and as great as in other church works, when duly directed and subordinated to ecclesiastical authority. The new League offers every guarantee, since its honorary President is to be one of the hierarchy, and he has a general power of veto over all the doings of the Society. The particular interests of every diocese are to be looked after by a Promoter, who will work under the authority of his Bishop. The selection of this Promoter is left to the Ordinary of each diocese; or is made by the Promoter of the League with the Bishop's consent. In the same way subordinate diocesan branches may be established wherever possible.

The League enters on its work under the most encouraging auspices in many dioceses; and it is hoped that before long it will find a representation in every diocese in the United States and Canada. A Bulletin will be issued from time to time announcing its progress and growth, and exchanging suggestions towards practical helps for this truly priestly work. "*Regnum coelorum vim patitur, et violenti rapiunt illud.*"

THE PROMISES IN MIXED MARRIAGES.

The S. Congregation of the Inquisition, in a decision printed in another part of this issue,[1] deals with the obligation of obtaining an explicit promise from the non-Catholic party, in a proposed mixed marriage, securing the recognition and respect of the religious convictions of the Catholic party. These convictions imply that the Catholic Church is the true and only authorized interpreter of divine revelation; that her commands are binding upon the conscience; and that deliberate disobedience to her laws means deliberate denial of the authority of God and hence exclusion from the Kingdom of Heaven. The Gospel leaves us in no doubt about it. "If he will not hear the Church, let him be to thee as the heathen and publican."[2] The Protestant party may

[1] Analecta, p. 392.

[2] Matt. 18: 17, and 2 Thess. 3: 14.

be sincere in his or her dissent from the Catholic doctrine, and in that case a question between the two parties, equally sincere, arises as to the solidity of the basis upon which their respective beliefs rest; for it is plain that a man may be sincere and yet wrong; and it is equally plain that of two systems of religion which claim to be our guides on the way to eternal truth, one of which contradicts the other in essential points, both cannot be right. Now the Catholic has definite and positive convictions as to doctrine. He may be lax in his practice, or unable to explain the grounds of his faith because he has not much occupied himself with the study of it. But his Church is able to give him her doctrinal sources and good reasons; she does not vary, does not accommodate eternal truth to the caprices of the individual. No one who wants to know Catholic doctrine or Catholic precept need be in any doubt about either. Her teaching is evidenced in a thousand forms of antiquity, in statute, liturgy, and symbolism; it is proclaimed all over the earth in a thousand tongues, never altered in a single essential for a thousand years, nor before, since Apostolic days. If her precepts vary according to the exigencies of time and place, as must be the case in any school of discipline, they nevertheless do not contradict the spirit of her doctrine, never depart from their one manifest aim of reforming the human soul and human society, bringing both back to the original likeness of the Creator and Eternal Lawgiver.

Now the Protestant principle, as its name implies, lacks this positive, consistent, and prescriptive element which carries the Catholic belief back to the origin of Christianity. Neither in doctrine nor in discipline does the average Protestant hold any definite ground. What his Church teaches and he believes is as a rule vague enough to fit any conscience without the necessity of admitting the teaching of the New Law which refined the Mosaic Law and superseded the Natural Law. If you ask the non-Catholic party to a mixed marriage what he or she *believes*, you will, as a rule, find a declaration of faith in the Bible or in a creed expounded by some minister of note. If you ask what he or she *does* in the practice of that faith, you will find an equally vague declaration about occasional prayer, attendance at a preacher's service, and the like.

Since the Catholic has a positive faith, and since the priest as guardian of the flock is bound to see to the maintenance of that faith, the Church is only consistent when she admits neither by sanction nor toleration any alliance which would create a loss of that faith for the married party or the offspring to whom by the laws of nature and charity the parent is bound to teach those principles of truth which secure the child's eternal happiness—the sole ultimate purpose of its creation and education.

Hence the Church insists that her members—as God Himself had for identical reasons commanded the Jews—do not contract marriage with those who dissent from their faith by which they hope to gain salvation; or if for any legitimate reason they should form such an alliance, that it never be done with the evident sacrifice of what must be more dear to them than temporal life, since it secures eternal life. A Catholic, therefore, who contracts marriage with a non-Catholic must promise:

1. That the Catholic will maintain his or her absolute freedom in the exercise of religious duties. As this requires an express understanding and concession on the part of the non-Catholic, so as to avoid strife and unjust interference, the promise is to be solemnly attested before the priest who acts as the authorized witness of the marriage bond and its obligations.

And as sincere love of the conjugal parties implies that they secure for each other that true happiness which they have at their command, and ward off from each other all harm present or to come, therefore the Catholic party, possessed of this secret of attaining eternal happiness by means of a divinely revealed truth and guidance—

2. Pledges himself or herself to do all that is possible by lawful means to bring the non-Catholic party to the knowledge and practice of the Catholic faith. Moreover, as the parent is bound to love his or her offspring with a supernatural as well as natural affection, it follows that—

3. He or she will transmit to the child the precious boon of an infused faith through Baptism, and cultivate that same faith by practical training under the influence of Catholic education.

To secure this threefold end the Church exacts a threefold solemn promise, which is naturally made in writing and signed by

the non-Catholic party in presence of the authorized priest who witnesses the marriage. It is, of course, not essential that the promise be made in written form; and it must largely depend on the circumstance of each case whether a priest should insist on the signing of a document which to a Protestant must have something humiliating and odious in its very formality, since it is equivalent to an open confession that he is in error, however excusable that error may be.

It is in a case of this nature that the S. Congregation gives its decision. The question resolves itself into three doubts.

In a given country the laws forbid its military officers under the royal colors to pledge themselves to any obligations toward the Church regarding the marriage tie. They are not allowed to make the required promises, either under oath or by written document or even by verbal compact, in case they should marry Catholics. The Bishop therefore asks:

1. Whether he may dispense from the impediment in proposed mixed marriages, if the *non-Catholic* party refuse to make the required promise under any form or shape.

2. Whether it would suffice that the Catholic party state to the priest under oath that the non-Catholic has privately promised to respect said obligations.

3. A third question closely connected with the case was whether the Catholic authority might countenance the practice of a Catholic having contracted a mixed marriage, to repair—*either before or after the marriage*—to a Protestant minister in order to express the marriage consent before him also; provided, moreover, that the Catholic party should declare in writing that his or her part in the act was in no wise intended to be an expression of adherence to the Protestant rite, but merely a passive compliance with the wishes of the Protestant party to the marriage.

The answer of the Holy See was that:

1. The marriage could not be celebrated with the consent of the Catholic authorities unless in all cases the requisite promises had been given.

2. That *ordinarily* the statement of the Catholic party, even if given under oath, does not suffice as a guarantee of the willing-

ness of the non-Catholic to comply with the proposed requisites; but that the explicit declaration of the non-Catholic party must be made before the ecclesiastical authorities. But if the Bishop, in certain extraordinary circumstances, felt morally sure that the promises were actually and sincerely made by the non-Catholic, and that there is a positive likelihood of their being complied with, it is left to his conscientious judgment to grant the dispensation. As for the royal law affecting the officers of the army, the Bishop is to regard it as not binding the Catholic party or the Church; and hence he is to insist on the declaration in writing before giving any dispensation.

3. As to the last case, the S. Congregation decides that no Catholic may lawfully present himself before a Protestant minister for the purpose of declaring the marriage consent. To do so would be to allow either that the Catholic rite is insufficient, or it would be a concession to religious prejudice inconsistent with the conviction that the Catholic Church is the one true Church established by Christ for the dispensing of the sacramental graces.

THE SINGING AT FUNERALS.

Communicated.

In the last number of the REVIEW we directed attention to the abuses of introducing vernacular hymns by way of supplementing the liturgical services of the Church. The following communication from the pastor of a prominent church is upon the same subject:

Rev. and Dear Father:

You are doubtless aware that there exists in many places a custom of singing, after the absolution in funeral Masses, two or three hymns, generally in the vernacular, and that the selections are touchingly termed the "favorite melodies of the dear departed."

The priest or priests having left the sanctuary, the mourners seat themselves, while well-known vocalists, paid or otherwise, proceed to give a concert, mainly in the vernacular, though now and then an *Ave Maria* or *O Salutaris*, or even a *Tantum Ergo* may be interlarded. "Palms," "Lead, Kindly Light," "The Three Calls," and "The Holy City" are much in evidence; still, from actual observation, the *Ave Maria* appears to be a prime favorite. The *De Profundis* is

rarely heard, because probably that sobbing plea for mercy does not afford sufficient scope for artistic pyrotechnics, or because it may not have been specially "dear to the deceased."

When families of wealth or high social standing are bereaved, a quartette—often wholly Protestant—is "the proper thing," and the listeners are swayed by such sounds that speak more of John Wesley or the Salvation Army than of the authorized pleadings of Mother Church. That the quartette should be heard in the cemetery during the burial is the *ne plus ultra* of fashionable woe, and affords no end of consolation to the mourners.

Some priests stand out against such innovations, and are forthwith dubbed narrow and intolerant. Others smile at the incongruous medley, make their thanksgiving, and hurry in to breakfast.

Rubrics and statutes are of course explicit, but rubrics and statutes are not to be observed too rigorously where advanced and influential Catholics are concerned. People, to use the expression of a veteran pastor, must be allowed their tin-god, and hunting after bother is hardly common sense. If Father A. permits it, why should Father B. arouse a hornet's nest to carry out regulations that were seemingly made to be broken. And so on *ad nauseam*.

A mandatory epistle from our Bishops, on this and kindred abuses, would accomplish a world of good. SACERDOS.

AN OLD AMERICAN CATHOLIC TRUTH SOCIETY.

Attention was lately drawn in the *Ave Maria* to the efforts made by the pioneer bishops and clergy in the United States a century ago and over, for the introduction and spread of good Catholic literature not only among the faithful but for general distribution among non-Catholics. There is indeed a general impression that "Catholic Truth Societies," such as we have them at present in different missionary centres, are of recent origin, at least in America. This is hardly correct. As early as 1839 the Archbishop of Baltimore approved the articles of a society—called the "Catholic Tract Society"—which had for its distinctive purpose the dissemination of Catholic truth and the refutation of misstatements about the Church. This Society was to all intents national, and was well calculated to interest all Catholics throughout the United States. We append

some of the paragraphs embodying certain amendments to the original constitution of the "Catholic Tract Society" established at Baltimore. They show how practical and disinterested was the view taken by the projectors of the undertaking in furtherance of the diffusion of Catholic Truth. The Society directly appealed to the pastors of Catholic congregations, and by interesting them in the management of the project secured for it a working basis which must have been effective, so long as it had sufficiently strong leadership. The publications of the Society were issued monthly, that is, at least twelve pamphlets a year were distributed or could be secured at any of the Catholic churches or from the pastors of the different congregations throughout the United States.

The following articles of the amended Constitution and By-Laws are certainly suggestive:

ARTICLE II.

The officers of this society should consist of a president, as many vice-presidents as there may at any time be parochial churches in the city, the Rev. Pastor in charge of each church respectively being (*ex officio*) a vice-president of this society; a treasurer, a principal and an assistant secretary; a board of distributors and receivers, selected from each congregation, in numbers proportioned to the numerical extent of each, to wit: the Cathedral 24, St. Patrick's 12, St. James' 12, St. Vincent de Paul's 24, St. Joseph's 12, St. Mary's Seminary 12; the foregoing numbers to be altered, from time to time, by the officers, as they may determine at their monthly meetings, who shall also appoint additional distributors and receivers for any new congregation that may hereafter be formed; an executive committee, to consist of one from each congregation; a finance committee of three; and an editorial committee of three clergymen.

ARTICLE III.

The clergyman having charge of each church shall be the president of the board of officers of his congregation, that they may advise with him in matters appertaining to the society; and he may preside at all meetings that the officers and other members of the society, attached to his congregation, may from time to time deem advisable to hold.

ARTICLE VII.

It shall be the duty of one-sixth of the distributors and receivers of each congregation (taking it in rotation monthly) to attend at their respective churches on the regular Sunday in each month when the tracts are to be delivered, after early Mass, before and after high Mass and Vespers, for the purpose af distributing the same, receiving payment of subscriptions, and entering on the book of the congregation the tracts delivered, and to whom; and the sums paid, and by whom; which several books shall be exhibited to the officers at their next ensuing meeting, and the sums so entered, as above, shall be then and there paid over to the treasurer of the society.

The third Sunday in May, in each and every year, shall be set aside for the annual meeting of the society.

The pastors of the different congregations throughout the United States are respectfully requested to form auxiliary committees according to the tenor of the above resolutions, for the distribution of the tracts.

THE PRAYERS AFTER MASS.

We have already expressed our view regarding the obligation of continuing to say the prayers ordered by the late Sovereign Pontiff. His Excellency the Apostolic Delegate having made special inquiry, desires us to publish the following letter:

YOUR LORDSHIP,—Since the death of Leo XIII, I have been asked more than once whether the prayers prescribed by him to be said after low Mass were to be continued or not. Though in each particular case I have answered in the affirmative, yet in order to remove any doubt, I thought it better to apply for a decision to the S. Cong. of Propaganda. His Eminence, Cardinal Gotti, Prefect of the said S. Congregation, by a letter of the 7th instant, No. 6691, has been pleased to answer as follows:

> "*As a universal law is binding not only during the life of the legislator, but as long as said law is not revoked; thus the recitations of said prayers, prescribed by Leo XIII, MUST BE CONTINUED.*"

With sentiments of highest esteem and profound respect, I beg leave to remain,

Your obedient servant in Christ,

† D. FALCONIO, *Archbishop of Larissa, Apostolic Delegate.*

Ecclesiastical Library Table.

SACRED SCRIPTURE.

DURING the course of the past century the friends and foes of the Bible have fought their battles in three different fields. Natural science, higher criticism, and archæology have been the successive grounds of conflict.

1. **Natural Science.**—The first controversy arose out of the apparent contradiction between the teaching of science, especially of geology, palæontology, and evolution on the one hand, and certain Biblical data on the other, especially the days of creation, the origin of life, the genealogical tables, and the history of the Flood. We will not here rehearse all the various attempts at harmonizing science and the Bible. The real difficulty, remaining even after the data of science had been reduced to the limits of indisputable results, was solved by those writers who pointed out that Sacred Scripture does not claim to be a manual of biology or chronology, but that it expresses its moral and religious teachings in the popular language of the day. Commentators may still quarrel about the real meaning of the Biblical cosmogony, or the extent of the Flood, or the authority of ecclesiastical interpretation of Biblical passages that do not belong to the realm of faith or morals; but they are all at one as to the harmony between the certain results of science and the evident meaning of Sacred Scripture. The passing storm is followed by its distant rumblings; thus in the case of this first controversy, rare attempts to carry on the strife on the basis of a possible contradiction between science and the Bible are not wholly wanting. Professor T. G. Bonney, *e. g.*, expresses himself in the June number of the *Expositor* as in disagreement with the late Sir J. W. Dawson and with Sir H. H. Howorth in their defence of the Genesis story of the Flood. He grants indeed that the Flood story is confirmed by the widespread tradition of the event, but he contends that the evidence of geology speaks strongly against its actual occurrence.

2. Higher Criticism.—And what shall we say of the second controversy? Has higher criticism come to stay? Are its so-called conclusions the true solution of the difficulties it has partly discovered, partly—perhaps mostly—created in the sacred books? The human mind is endowed with something like a stable equilibrium. In the case of conclusion that rests on as complicated an argument as that offered by the higher critics, the mind requires time and patience before it can do full justice to the exact strength of each logical impact. But the inconclusiveness of the whole process will make itself felt at last. It must not, however, be imagined that the rejection of the Graf-Wellhausen hypothesis involves the rejection of all that has been achieved in the field of Bible study during the period of the higher critics' reign. The rejection of the Ptolemaic system of astronomy did not imply the falsehood of all the additions to knowledge made by the followers of Ptolemy; nor does the falsehood of the atomic theory take away anything from the discoveries of modern chemistry; nor, again, will the abandonment of the theory of evolution imperil any scientific truth discovered by the disciples of Mr. Darwin. What then will the Bible student lose by the passing of the Graf-Wellhausen theory? Very little, indeed. What will he gain by the process? A great deal, indeed, even if he were to gain nothing but freedom from a monstrous incubus.

It is true that, at present, most of the higher critics continue their work in oblivious security. Some work at the minor questions involved in their system; others endeavor to popularize it as far as the lay reader may be expected to grasp its manifold intricacies. Among the former works we may draw attention to a new edition of the so-called *Oxford Hexateuch*[1] containing important additions referring chiefly to the historical and critical work of the last four years; among the attempts at popularization Alfred Holborn's *Pentateuch in the Light of To-day*[2] deserves to be mentioned.

[1] *The Composition of the Hexateuch.* An introduction, with select lists of words and phrases, by J. Estlin Carpenter, M.A.; and an Appendix on laws and institutions, by George Harford, M. A. New York and London: Longmans, Green and Co., 1902.

[2] Charles Scribner's Sons, New York, 1902.

There are, however, indications, too, that the critical hypothesis does not give unqualified satisfaction. It has been repeatedly urged that the arguments of the higher criticism are not conclusive when they are applied to modern literature; the preposterous conclusions inferred from their application to English literary works have been briefly stated in the February number of the *Expositor* of the current year.[3] Hence our critical friends must have recourse to "diverse weights and diverse measures." Again, the critics themselves protest against the use of their principles by Professor Cheyne and Professor Schmiedel. They distinctly repudiate the Jerahmeel theory developed by the former writer in the volumes of the *Encyclopædia Biblica*, and, with regard to Professor Schmiedel, they believe that "to whittle away certain parts of the narratives on the ground of inconsistency or the like, must now be an easy, but it can never be an entirely satisfactory operation."[4] It seems, then, that even in the case of the inspired books the principles of the higher critics must not be applied indiscriminately. Besides all this, direct attacks on the critical theory continue to be published. W. Möler presents, according to the *Daily News*, "a cogent argument against what is known as the Graf-Wellhausen hypothesis. The author examines the assumptions of the higher critics, criticises relative dates, shows that much of Wellhausen's position involves a vicious circle, and that its logical conclusion makes the idea of revelation untenable."[5] Another attack on the critics is by the Rev. John Smith, A.M., D.D., pastor of the Broughton Place Church, Edinburgh, and is entitled *The Integrity of Scripture: Plain Reasons for Rejecting the Critical Hypothesis.*[6] A third book, which bears the title *The Bible and Modern Criticism*,[7] is by Sir Robert Anderson, K.C.B., LL.D.

[3] A Modern Seance. By the Right Rev. G. A. Chadwick, D.D., Bishop of Derry and Raphoe.

[4] Cf. *Expository Times*, July, 1903, p. 433.

[5] *Are the Critics Right?* Historical and Critical Considerations against the Graf-Wellhausen Hypothesis. By W. Möler. Translated from the German by C. H. Irwin, M.A. With Preface by Professor von Orelli, of Basel. London: The Religious Tract Society, 4 Bouverie Street.

[6] Fleming H. Revell Co., Chicago.

[7] Fleming H. Revell Co., Chicago.

Meanwhile, a kind of theological literature has sprung up, which endeavors to harmonize the tenets of revealed faith with the critical view of Bible history. This is done in a limited way by Professor Arnold Meyer, of Bonn, in a brochure entitled *Theologische Wissenschaft und kirchliche Bedürfnisse*.[8] The writer shows that the criticism which some of the Prussian Synods assail so fiercely, is a spectre conjured up by their own imagination. Professor Erik Stave, of Upsala, considers the present difficulties more completely. His brochure, entitled *Der Einfluss der Bibelkritik auf das christliche Glaubensleben*,[9] contains a lecture delivered to a gathering of students at Leckö in Sweden, in order to steady their faith at a critical period of their life. The Professor gives a survey of the changes that historical criticism has necessitated in our view of Scripture and its contents—all this, however, from a Lutheran point of view—and he endeavors to show "that not only can the old faith live in the new light, but that it is strengthened theoretically and stimulated practically." A third work of the same character is written by Father Lagrange, and bears the title *La Méthode historique surtout à propos de l'Ancien Testament*.[10] The book contains six lectures, read at the Catholic Institute of Toulouse in November of last year. The learned author considers sucessively: (1) Critical Exegesis and Church Dogma; (2) The Evolution of Dogma, especially in the Old Testament; (3) The Notion of Inspiration, from the Data of Scripture; (4) The Historical Method, in Matters of Science; (5) Historical Character of the Civil Legislation of the Hebrews; (6) Primitive History.

3. Archæology.—The third controversy appears to be still in its nascent state. Until quite recently the archæologists have been the opponents of the higher critics, and the defenders of ancient tradition. Only a few years ago, we had Professor Sayce's work entitled *The Higher Critics and the Monuments*, Professor Robertson's lectures on *The Early Religion of Israel*, and Professor Hommel's book on *The Ancient Hebrew Tradition*. But during the course of the last few years archæology has changed its attitude. It has become so violent an assailant of the very foundations of

[8] Tübingen: J. C. B. Mohr; London: Williams & Norgate.
[9] Tübingen: J. C. B. Mohr; London: Williams & Norgate.
[10] Paris: V. Lecoffre.

revealed religion that even criticism has joined in the defence. And what are the weapons of the archæologists? Their most deadly implement seems to be the so-called comparative religion, which really is nothing but a comparative mythology. Thus the critics had told us that Joseph might be the name of a clan rather than of a person; the archæologists pronounce the whole story of Joseph an adaptation of an Egyptian fiction. The Book of Numbers tells us the story of Aaron's rod that budded; Dr. Gray in his new volume of *The International Critical Commentary on Numbers* calmly informs us: "There are many somewhat similar stories of the miraculous vegetation of dried sticks," and then proceeds to give examples. Again, the Book of Numbers contains the teaching of the Brazen Serpent; Dr. Gray, on the authority of Dr. Frazer, appeals to the custom existing among several nations of getting rid of vermin by means of their images. The Philistines, *e.g.*, made golden mice, and sent them to the Israelites; Apollonius of Tyana freed Antioch of scorpions by burying a bronze image of a scorpion under a small pillar in the middle of the city; Paris remained free from serpents and dormice as long as a bronze dormouse and a bronze serpent remained buried in the city.

The greatest publicity has been given to this controversy by the lectures of Professor Delitzsch, delivered in January, 1902, and in January, 1903, in the presence of the Emperor and his court. C. H. Johns, the editor of the English translation,[11] says on p. xvi of the Introduction: "His lecture has had the result of attracting public attention enough. Not to speak of editions up to 40,000, replies already in a ninth edition, and a whole literature to itself, *Babel und Bibel* is now a historic event." And still the first lecture contains nothing new, while the second is best described as an "hysterical scream against the doctrine of Biblical revelation." On p. 149, after quoting Is. 63: 1–6, the lecturer proceeds: "The more deeply I immerse myself in the spirit of the prophetic literature of the Old Testament, the greater becomes my distrust of Yahwe, who butchers the people with the sword of his insatiable anger; who has but one favorite child, while he consigns all other nations to darkness,

[11] Cambridge: Williams & Norgate.

shame, and ruin." Later on, after considering on pp. 169–170 Nebuchadnezzar's madness, the Professor allows himself again to be carried away by his feeling: "Revelation indeed! A greater mistake on the part of the human mind can hardly be conceived than this, that for long centuries the priceless remains of the old Hebrew literature collected in the Old Testament were regarded collectively as a religious canon, a revealed book of religion, in spite of the fact that it includes such literature as the Book of Job, which, with words that in places border on blasphemy, casts doubt on the very existence of a just God; together with absolutely secular productions, such as wedding songs (the so-called Song of Solomon)."

We need not say that Professor Delitzsch finds support in many of to-day's Assyriologists. Professor Haupt[12] writes in his *Notes from the Oriental Seminary:* "I stated twenty-four years ago . . . that the early narratives of Genesis were paralleled by the cuneiform accounts of creation, the fall of man, the deluge, and Nimrod. . . . In 1880 I discussed the relation between the Chaldean Flood Tablet and the two Biblical accounts of the deluge, adding that there could be no doubt that the Biblical stories were derived from Babylonian sources. . . . In 1894 I showed that the Biblical story of the Garden of Eden was derived from Babylonian sources. . . . (In 1894) I established the fact that the Pentateuch was influenced by Babylonian institutions; I pointed out that we could trace the Babylonian prototypes, not only for certain Jewish rites, but also for certain technical terms of the Levitic priestly language. . . . (In 1899) I discussed a number of parallels in the Levitic and the Babylonian rituals. . . . In the same year I read a paper on the Sanitary Basis of the Mosaic ritual. . . . In another paper . . . I pointed out that the Babylonian winged genii were the prototypes of the angels to whose forms we are accustomed."

According to Professor Zimmern the Biblical writers have appropriated the ancient Babylonian myths;[13] according to Professor John-

[12] *Johns Hopkins University Circulars*, June, 1903, p. 47 ff.

[13] *Biblische und Babylonische Urgeschichte*, Leipzig, 1901; English Translation under the title *The Babylonian and the Hebrew Genesis*, London, 1901; Schrader, *Keilinschriften und d. A. T.*, 3 ed., Berlin, 1903, pp. 488–587.

ston the Mosaic codes have incorporated parts of the Babylonian law :[14] according to Professor Sayce the sources of Israel's religious ideas must be traced to Babylon ;[15] according to Professor Prince, Dan. 5 : 5 ff. is derived from Assyro-Babylonian parallels ;[16] according to E. Stucken the history of the patriarchs is derived from Semitic astral myths.[17]

What has been said shows sufficiently that the archæological attack on the Bible is very widespread in spite of its recency. On the other hand, there has been no lack of defenders of the independence and the supremacy of the Bible. The reader who wishes to have a thoroughly satisfactory up-to-date refutation of Delitzsch's specious conclusions, will find it in the pages of Professor Kŏnig's *Bibel und Babel ;*[18] the brochure is now in its eighth edition, and in this form it not only includes a criticism of Delitzsch's second lecture, but takes account, too, of all the important literature that has been occasioned by the controversy. Father F. X. Kugler, too, has published a thorough refutation of the new difficulties raised against the Bible[19] ; the last part of this defence contains the proof that the Babylonian ideas on religion and morality are not superior to those contained in the Old Testament. This fact is admitted by Professor Haupt[20] without the slightest hesitation : " There can be no doubt that the Biblical form of the early narratives of Genesis is infinitely superior to their Babylonian prototypes, and Delitzsch's statement, made in the first edition of his first lecture, that the cuneiform tablets exhibited those narratives in a purer form, is untenable." Professor Jensen challenged Delitzsch's contention that the early Babylonians, or at least some of them, were monotheists ; the latter pointed out the proof for his statement ; Jensen published a reply which Dr. Delitzsch calls wrong " from begining to end." But the end is not yet. Studies on the early religion of the Semites abound : Robertson Smith,

[14] *Johns Hopkins University Circulars*, June, 1903, p. 59 f.

[15] Cf. *The Religions of Ancient Egypt and Babylon.*

[16] *Journal of Biblical Literature*, vol. xxii, Part I.

[17] *Astralmythen der Hebräer, Babylonier und Ägypter ; religionsgeschichtliche Untersuchungen.*

[18] Berlin : Martin Warneck.

[19] *Stimmen*, nn. 5, 6, 7 ; 1903.

[20] *L. c.*

Baethgen, Wellhausen, Jastrow, Clermont-Ganneau, Hommel, Winckler, Zimmern, Scheil, Loisy are probably among the most noted writers on the subject. But several of them have written with a bias, and all of them are devoted to special fields of investigation. The reader who wishes to gain a general survey of the whole question will find a most satisfactory treatise in Father Lagrange's book *Études sur les Religions Semitiques*.[21] The last two chapters of the book are devoted respectively to Babylonian and Phœnician myths.

We must not close this survey without mentioning Colonel Conder's new book entitled *The First Bible*.[22] His theory is that the earliest writing of the Hebrews was cuneiform. He appeals for a confirmation of his theory to the writing of the Tel-el-Amarna tablets, and to the inspired text itself. After the alphabet had been borrowed from the Phœnicians in the early days of the monarchy, the two scripts existed side by side. Only about the time of King Ezechias was the cuneiform text transliterated into the alphabetic script, and in the process of this transliteration many of the phenomena crept into the text on which our present-day critics base their hypothesis of a manifold authorship.

[21] Paris, 1903. V. Lecoffre.
[22] Blackwood, 5s.

Criticisms and Notes.

A NOBLE PRIEST. Joseph Salzmann, D.D., Founder of the Salesianum. By the Very Rev. Joseph Rainer, Rector of the Salesianum. Translated from the German by the Rev. Professor Joseph William Berg. Illustrated. Milwaukee: Olinger & Schwartz. 1903. Pp. 254.

The lesson to be learnt from a life such as that here described is far-reaching and manifold. We read with an anticipating sense of edification how the pious parents make a long pilgrimage to the sanctuary of Maria Zell in the Styrian mountains that they might there implore the blessing of a little son, whom, like Samuel of old, they were prepared to offer to the service of the temple. The young boy, Joseph, did not belie the promise of his parents. He proved an excellent student, and made good use of his talents by employing them to enhance the merit of virtuous conduct during his course in the seminary. After his ordination he was sent to Vienna for post-graduate studies in theology, where three years later he obtained the degree of Doctor of Divinity. The superior of the Institute in which he lived during that time gives him the highest testimony of excellence as a devout, zealous, and whole-souled priest, a standing model to the members of the theological academy.

For about two years he was engaged in the pastoral ministry of his native diocese. During that time he became familiar with the work of the Leopoldine Society, which had been founded at the suggestion of Bishop Rese, of Detroit, during a visit which that prelate had made to Vienna in 1829. The object of the Society was to aid the Catholic missions in America by gifts of money, books, and men who would devote themselves to the work of evangelization. Dr. Salzmann had begun by preaching in behalf of the American missions and by collecting for their support in Austria; he completed the sacrifice by giving himself entirely to the work as a missionary priest. In the fall of 1847 he arrived at Milwaukee, which was to be the immediate field of his labors. The accounts of his activity, as drawn mainly from his letters, are very interesting, and give us some idea of the hardships to which a Catholic priest had to submit during the pioneer days of missionary

organization, when Protestant prejudice was in many cases added to the hindrances in the way of ministering to the Catholic population. After an apprenticeship amidst the wilds of what the author styles "the solitude of the forests, among the rude hewers of wood," the young priest was transferred to the Church of St. Mary's, Milwaukee, of which Father Heiss, subsequently Bishop, was rector. The two lived together in admirable harmony, and their labors for the Catholics of the district were abundantly blessed, although they had to deal with an element of which Dr. Salzmann writes: "Since the revolution of 1848 that washed the dregs of Europe to our shore, brought out the trash of Hungary, Vienna and Bohemia into our midst." In his accounts given to his friends in Europe he speaks with great admiration of the native Americans, of whom he says that they are peace-loving and just. During his attendance at St. Mary's Dr. Salzmann undertook, at the request of the Bishop, to form a new parish on the south side of the city, and with that end in view built the Church of the Holy Trinity. This work was completed toward the end of 1850. In the meantime he had had ample opportunity of realizing the disastrous effects of the press which the foreign element had succeeded in utilizing toward fostering anarchical ideas, especially among the German immigrants. This led Dr. Salzmann to establish a paper which, originally a weekly, soon became a daily journal, and did effectual work in the defence of the principles of order and truth. In endeavoring to extend the usefulness and circulation of his paper he had been deeply impressed with the need of priests trained to the understanding of American ideas and able to use their opportunities as educated men to the best advantage. This led to the idea of establishing a seminary, in which Father Heiss, under the direction of the Bishop, joined with Dr. Salzmann in heartiest coöperation. In July, 1853, the Bishop authorized the purchase of forty acres of land, adjoining a convent of sisters. These at present have charge of the domestic affairs of the Salesianum.

Henceforth we find his interest centered in this work with an intensity of devotion truly apostolic. It was left to him to provide the means for the seminary, whilst Father Heiss had charge of the management as rector. Dr. Salzmann travelled in quest of financial assistance, and also with a view of securing students for the new institution. In 1868 Father Heiss was made Bishop and Dr. Salzmann was obliged to take charge of the internal discipline as well as the management of the seminary. During the five years in which he acted as

rector his influence was thoroughly felt in every department of the college. He was himself a natural gentleman, and his kindness and courtesy were proverbial; but he would tolerate no infringement of the established discipline without making known his displeasure. "Dr. Salzmann always insisted on a punctual observance of the rules," says his biographer, "and the least infringement of a rule was sufficient to provoke a sharp reprimand. But harsh as he might seem at the moment, it was always clear that his intention was to correct the offence and not to wound the offender. Whenever a student in any difficulty of whatsoever nature turned to Dr. Salzmann, he was sure to find sympathy." Urgent as he was in the matter of piety and ecclesiastical conduct, which were primary conditions of a student's stay in the seminary, he also insisted on solid learning, and laid the foundations of an excellent course of theological studies.

Dr. Salzmann's efforts in the training of a well equipped priesthood led him to a study of the adjuncts which help to make pastoral activity fruitful. The school is to every parish the promise of its future stability; but a school to do efficient work must have properly trained teachers. The Religious Orders supplied much help in this direction, but there seemed to be a need of educated lay teachers who might compete on equal lines with those of the public schools and at the same time be animated with a thoroughly religious spirit. Hence Dr. Salzmann set himself to found a Normal School for the training of Catholic male teachers. On the feast of Holy Trinity of 1870 he was able to begin the work by the laying of the cornerstone of the new College which has since then done admirable work in supplying the schools, particularly of small parishes in the country, where the Religious cannot be accommodated.

These are in the main the works which characterize, so to speak, the man who for twenty-six years labored unceasingly and in a spirit of complete self-sacrifice for the upbuilding of the Church in America. He died at an age when there is ordinarily still the promise of great work in men who are capable of leadership and perseverance. His physicians had advised his going South, in the hope that a milder climate and complete rest would bring about his recovery; but this was not to be. The end came in January, 1874. He died a most edifying death after much suffering. The body was reverently placed in the vault of the chapel where he had so often appealed to the young clerics that they make their lives a preparation for death. The inscription in the sanctuary recalls to the future generations of students

the memory honored in these leaves of his biography, and sums up his life in the following simple words:

HIC . JACET
ADM . REVERENDUS
JOSEPHUS . SALZMANN
S . TH . D
FUNDATOR . SEMINARIORUM
S . FRANCISCI . SALESII
ET . SANCTAE . FAMILIAE
NATUS . MUNZBACHII . IN . AUSTRIA
DIE . XVII . AUGUSTI . A . D . MDCCC . XIX
DEFUNCTUS . DIE . XVII JANUARII
MDCCC . LXXIV
R . I . P
ZELUS . DOMUS . DOMINI . COMEDIT . ME

THE CITY OF PEACE. By those who have entered it. London: Art and Book Company; New York: Benziger Brothers. 1903. Pp. viii—149.

Although projected and announced before the publication of *Roads to Rome*, the present series of personal narratives of conversions forms an excellent sequel to that fascinating volume. In some respects indeed it is superior to it. In interest as well as in literary form it preserves a uniformly high standard, lacking in the larger work, where the somewhat rhapsodical, not to say hysterical outpourings of hitherto unknown ladies were placed in unwelcome proximity to the solid, and, at times, psychologically important, contributions of priests who had won a name for themselves in literature or in theology. The editors of *The City of Peace* have wisely sacrificed quantity to quality. The most fastidious critic will note in consequence little to find fault with in the way of either taste or style.

Of the contributors Dom Bede Camm, O.S.B., is the best known as a writer. His paper receives deservedly the place of honor. Within the compass of some fifty pages he contrives to introduce incidents as thrilling as in any novel, soul-piercing disclosures of the inmost thoughts, struggles, temptations, defeats, victories of a mind *naturaliter Catholica* (to paraphrase Tertullian's classic phrase), a clearly drawn contrast, without a trace of un-Christian bitterness, between the principles of Anglicanism and of Catholicism—individualism and authority; the whole couched in language of unmistakable

earnestness and sincerity which, together with its literary charm, should recommend the substance of the narrative to those the farthest removed from the author's standpoint. Dom Camm traces the dawning of his conversion to the first presentation to him, as a schoolboy, of Catholicism in a shop-window under the strangely distorted form of an *exposé*, in a low-class print, of *The Priest in Absolution*, a Ritualistic work, based on the Abbé Gaume's *Manuel des Confesseurs*, that was the subject of heated discussion in the House of Lords. The next step on the long road leading to the "City of Peace" was practical experience of the benefit of Confession even made to an Anglican clergyman and him the headmaster of his school. "The Anglican confessional," he writes, "first taught me . . . the nature and the heinousness of sin, the necessity of pardon through the Precious Blood; that the Precious Blood was applied to the soul through the medium of the Sacraments; that only a duly ordained priest could administer those Sacraments." A chance perusal of St. Francis of Sales' *Introduction to a Devout Life* taught him the vital spiritual truth of personal interior religion based on the realization of the intimate relationship of reciprocal love between the soul and its Creator —a realization fostered by the science of mental prayer. At Oxford another grace came to him in the awakening of a vocation to the religious life. The Society of St. John the Evangelist (better known as the Cowley Brotherhood) by its high ideal of asceticism, the intense spirituality, high mental gifts, deep humility, wide personal influence of its members (several of whom, notably Father Maturin, a name to conjure with in American Episcopalian circles, and the late Dr. Luke Rivington, have found a home in the Church), made a lasting impression on his youthful mind. He became first an Associate, and, later, a Postulate of the Order, and was only prevented from joining it altogether by his refusal to abandon the practice of Invocation which the then superior reckoned idolatrous. In 1885 a narrow escape from death in a shipwreck off the iron-bound coast of Spain served to deepen his sense of personal responsibility for his life, filling him with an earnest desire to consecrate himself to the God who had so wonderfully preserved him. Impressions of Catholicism, gained in Rome, its fountain-head, sowed the good seed which was afterwards to ripen into the full ear. Prejudice, more against English Catholics and converts as a body than against the Church as a whole, prevented him from taking any decisive step. He was ordained after much hesitation and served his first and last curacy in an advanced

Anglican parish in South London. Yet the end was not far distant. In spite of the advice of learned canonists and clergy renowned as spiritual counsellors, the conviction grew upon him that the position of the extreme section of the High Church party to which he belonged, was at best an imitation of Catholic doctrine and practice, and unreal because void of all life or stability of its own. Visits to the great Benedictine Abbey of Maredsous in Belgium accentuated this feeling, until one day the doubts of years gave way to the illumination of Faith, and kneeling at the Abbot's feet he begged admittance into the communion of the One Holy Catholic and Apostolic Church wherein alone he believed was to be found the Truth of God.

The story is touchingly and simply told. Not its least merit is its unfailing charity. Father Camm is at pains to give the credit of good faith to those whose views are most difficult to a Catholic to understand. He preaches strenuously the consoling doctrine of St. Augustine of Hippo concerning "the soul of the Church," by which we are taught to believe that all united to Christ by the bands of faith and love are not outside the range of His grace and covenant, although outwardly separated from the visible organization of His Body. The one flaw in the narrative is the thinly-veiled *noms de plume* under which persons and places are attempted to be disguised. The writer has an aggravating habit of so slightly altering his names that it does not need much ingenuity to discover their originals, *e.g.*, "Elsdon, a theological college, situated not far from a university town" having "near at hand the Bishop's palace" is obviously Cuddesdon; the scene of Dom Camm's South London curacy, St. Agnes', Kennington Park; his senior fellow-curate, Mr. Evans (whose recent conversion together with the bulk of his congregation at St. Michael's, Shoreditch, made such a sensation in England); and "Johnson" who followed him into the Church and into the Abbey of Maredsous, Dom Chapman, O.S.B.[1] This needless air of mystery gives a flavor of unreality to a narrative that, but for it, breathes an air of intense sincerity on every page.

If Dom Camm's article forms the most valuable contribution to the book, that by Father Darlington, S.J., must be ranked at the other end of the scale. It is *au fond* an attempt to test the validity of

[1] Similarly, the "secret society of clergymen," composed of "the *crême de la crême* of Ritualism" (p. 33), is the Society of the Holy Cross, and its Superior, the Rev. C. R. Chase, now Father Chase, missioner of the Archdiocese of Westminster.

Anglican Orders by an appeal to his own personal experience. It is always dangerous to make subjective feeling a criterion of an objective fact, but when this subjectivity of an individual, encased in the panoply of uncompromising dogmatism, is made to do duty for an argument against which there is no appeal, on a matter affecting closely the spiritual life of millions of souls, it is time to enter a word of protest. Father Darlington's recollections of the contrast in his own consciousness between his ministrations at Anglican altars and confessionals and those exercised within the Catholic Church have, after all, only the value attached to the word of one man: they cannot be stretched so as to bring about an *universal* conviction. We have ourselves known convert priests whose testimony has been given in a directly opposite direction. Nor is there any intrinsic improbability in the latter view. For *ex hypothesi caritatis* High Church Anglican clergymen believe as firmly as Catholic priests that they are the duly ordained recipients of supernatural powers, and it would be wholly unreasonable to suppose that Almighty God would punish them for their good faith by refusing them the inward testimony of His benediction and His peace. Cardinal Newman's touching reference to the sweetness that filled his soul during his ordination to the Anglican Priesthood, and afterwards at the early Communions at Littlemore, might with equal lack of logic be adduced by an Anglican controversialist as an unanswerable argument in defence of his Orders. We must confess our surprise that a Jesuit of Father Darlington's reputation should have lent his name to a position so easily refutable.

The three lady contributors are Miss A. W. Chetwode, the translator of Pastor's *Lives of the Popes;* Mrs. Bartle Teeling, the authoress of *Roman Violets* and other works, and Miss Swift. The last-named was formerly "Brigadier-Organizer of the Salvation Army, U. S. A." She gives a singularly interesting account of her soul's strange voyage from the nebulous creed of the most emotional of the Protestant sects to the fair haven of Catholicism.

"The Mass is the Gospel" is the text of Mrs. Bartle Teeling's affecting description of her mother's conversion, one of the most unusual workings of divine grace that we remember to have read. Daily assistance at the Holy Sacrifice showed to a mind hitherto wholly alien from the spirit of Catholicism the glory and beauty, the fulness of grace and power, the adaptability to every human need, of the central act of Christian worship, and transformed a heretic, who would not suffer a Catholic to be in her presence, to kneel humbly at the feet of

a priest whose orders she had once placed on a level with the votaries of pagan idolatry.

Miss Chetwode's paper is chiefly remarkable for its sympathetic insight into the mental attitude of her former religious associates. The same may be said of the concluding essay by Father Browne, S.J., Fellow of the Royal University of Dublin. As befits a son of St. Ignatius, the prerogatives of Peter, set forth in Cardinal Manning's *Petri Privilegium*, proved the lode-star that led him through the night of doubt to the morning of a certainty grounded upon obedience to the voice of him in whom Peter lives to-day. Like his fellow-contributors, he traces clearly the struggle between conflicting claims, the strength of "the cords of Adam," the waywardness of the human will, the all-conquering power of the grace that flows from the side of the Crucified; and like them his charity is as commendable as his earnestness. We wish the volume every success.

COMPENDIUM PHILOSOPHIAE SCHOLASTICAE, ad Mentem S. Thomae Aquinatis. A. Fr. Joanne Lottini, Ordinis Praedicatorum. Philos. Lectore in Sem. Ep. Faesulano editum. Volumen I: Logica, Metaphysica Generalis et Cosmologia: Volumen II: Anthropologia, Theologia Naturalis et Ethica. Parisiis: P Lethielleux. 1903. Pp.: Vol. I. viii—457; Vol. II. iv—458. Pr., 7 frs.

INTRODUCTIO AD SACRAM THEOLOGIAM seu de Veritate Catholicae Fidei, eodem auctore. Pp. viii—834. Pr., 6 frs.

INSTITUTIONES THEOLOGIAE DOGMATICAE SPECIALIS ex Summa Theol. S. Thomae Aq. desumptae et hodiernis scholis accommodatae, eodem auctore. Vol. I. Pr., 6 frs.

Taken together, these three works form a graded course of philosophy and theology. There is on the face of it an obvious advantage in such a course prepared by one mind, as the unity and progressive development both of the object-matter and consequently also of the student's education are the better subserved.

In preparing his compendium of philosophy, Father Lottini had in mind the needs of students of the ecclesiastical seminary wherein the course of that science is confined to two years. He has accordingly steered a middle way between excessive expansion and contraction. This golden mean has been obtained, not so much by condensation of the essentials of the subject as by eliminating or but merely suggesting such matters as are not of marked importance to the student preparing for theology. This has certainly been a wise policy, as brevity

has not been purchased by the sacrifice of clarity. The work combines simplicity of exposition with solidity of argument, and reflects no less in its matter than in its transparent style, the mind and method of the Angelic Doctor.

The student having mastered the compendium is prepared to take up the *Introduction to Theology*. The former work has familiarized him with the principles of the natural order; the latter introduces him to the truths of the supernatural order. Three provinces lie outspread before him. First, the *existence* of those truths; second, their *manifestation* by God (revelation); third, the *means* whereby they are transmitted to humanity (*de locis theologicis*). Of these three the most important—if comparison be at all permissible in this connection—is that which regards the *existence of the supernatural;* for here the foundations of the fabric of religion must be laid. It is at this point, therefore, that the defender of the faith must primarily focus all his forces and must expect to meet with the strongest opposition from his antagonists. That Father Lottini has been so successful in his handling of this difficult and delicate subject is no slight evidence of his philosophical acumen. The meaning and bearings of the term "supernatural" are accurately set forth, and the various systems opposed to the supernatural order—materialism, subjectivism (Kantism) and transcendentalism (Hegelianism) on the one hand; transformism, ontologism (Gioberti, Rosmini, etc.), on the other—are unfolded and examined with exceptional clearness and insight.

The treatment of transformism might, it is true, have been made somewhat firmer if the lines of *certain* demarcation had been insisted upon as lying solely at the various natural *kingdoms*. In other words, if the so-called kingdoms of nature—the mineral, plant, animal, and man—had alone been claimed as specifically distinct and the question of transgression within these kingdoms been left undiscussed. Some of the most eminent Catholic theologians who are perfectly familiar, it need hardly be said, with the implications of ontological and epistemological principles, and are therefore quite alive to the possible dangers of scepticism, draw the line of specific distinction at the kingdoms; in other words, they hold that mineral, plant, animal, and man are the philosophical species, and they reject any transformation from one to the other of these. The classifications, however, which science makes within these kingdoms or *philosophical species*, are not of necessity strictly species objectively viewed—they may be at most merely methodical divisions—

and between them there may have been and may yet be transformation. The writer gains nothing, we believe, for his position when he insists on more than this. In this connection it may also be permitted to remark that the words *absurdum* and *omnino absurdum* occur with unnecessary frequency in the author's dealing with his adversaries' opinions. In this he has not reflected as fully as in other respects the example of his illustrious master, who seldom if ever characterizes his opponents' teaching as more than false or *inconvenienter dictum*.

Father Lottini has planned his *Introduction to Theology* in view of a course of one year. By its intelligent use the student will be prepared to take up the pursuit of special Dogmatics, and in his further studies will find valuable guidance in the author's *Institutiones Theologiae Dogmaticae Specialis*. As the title of the volume suggests, the work is not a commentary on the *Summa*, like that of the older masters, or like the recent production of Janssens, Buonpensière, or Picerelli. The *Summa*, of course, is its basis, and furnishes the logical order or scientific connection of the subjects treated. The material gathered from St. Thomas and his best interpreters is disposed upon the main lines of the *Summa*, but the detail is treated in accordance with the more modern methods of the School—the *ratio capitis*, the question, the opinions, the explanations of terminology, the proposition, proofs and objections, all in the wonted order. The present volume *de Deo in se et ut est principium et ultimus finis rerum* comprises one-third of the entire work. The second part will treat of the deflection of creatures from their end and the divine economy for their return (*de Christo et de Gratia*). The third and last volume will deal with the instruments of grace and the final consummation of the present order (*de Sacramentis et de Novissimis*). The work, it will thus be seen, is well adapted as regards its matter to the average seminary course. And it will not be found less so as regards its form and method. Nothing could be clearer or simpler than the author's way of stating and explaining things. Nor have these qualities been purchased at the cost of depth or thoroughness. They are the reflection here, as was said above in connection with the author's philosophy, of a teacher who has caught the limpid depths of the Thomistic thought and understands how to give it back clear and unbroken.

Whilst the printer's art has done its part to make these works attractive to the eye, the proofreader has left much to be desired. The *errata corrige* might be somewhat extended.

MIRACLES AND SUPERNATURAL RELIGION. By James Morris Whiton, Ph.D. (Yale). New York and London: Macmillan Co. 1903. Pp. 144.

Dr. Whiton's cardinal point in his discussion of the evidential value of miracles is the reality of the supernatural. Unfortunately, his definition of the latter term fails in clearness and completeness. So far as can be judged from the cloud of words which tend more to obscure than to elucidate his thought, he distinguishes radically what is spiritual from what is natural by labelling the one "supernatural" and the other "natural." In doing so he overlooks the fact that man's moral and spiritual powers, whereby he apprehends the difference between right and wrong, is conscious of his own existence as well as of the existence of other realities, and enters into a higher world of thought and aspiration than that comprised within the narrow boundaries of sense-powers which separate him by an impassable barrier from the dumb animal at his feet—that such powers are essentially natural, entering as they do into the constitution of human nature. To Dr. Whiton "animal" is synonymous with "natural," and any faculty that he perceives to transcend in its exercise the capabilities of matter, or of a vital principle immersed in matter, puts on at once a supernatural aspect. This mistaken analysis vitiates the main argument of the book. By raising psychical phenomena to an exaggerated pitch of greatness he increases the range of the miraculous at the very moment when he seems bent on attenuating it. That miracles are not done in violation of nature *in se*, but only of nature as known to us, is a famous epigram of St. Augustine's,[1] and the author, by placing it on his title-page, led us to expect that it would form the keynote of his work. Unfortunately, his peculiar definitions of terms place his argument in a different category from that summarized by the great Doctor of the West. They land him, moreover, in many dangerous places, not the least of these being a virtual denial of the Virgin Birth and the Corporeal Resurrection of Christ. *Virtual*, we say, because Dr. Whiton, while as to the former fact leaving it open whether its physiological ground be tenable or not, and, as to the latter, stating vaguely that it "seems to be waiting for classification by further knowledge," lays it down as an unassailable conclusion of modern religious thought that neither miracle is essential to a right Christianity, since

[1] "Portentum non fit contra naturam sed contra quam est nota natura." *De Civitate Dei.*

the "vital truths" of the Incarnation and Immortality are independent of them. "The true supernatural is the *spiritual*, not the miraculous—a higher order of Nature, not a contradiction of Nature. The revelation of Jesus was altogether spiritual." He forgets that, by depreciating the importance of the "irreducible minimum" of the miraculous element of the Gospel, he cuts the ground from beneath his own feet. Why, it may be fairly asked him, why trouble, as you have done, to search for the evidential value of, even to defend with much subtelty and zeal, that which is, on your own showing, worthless? If, as you say, miracles have been relegated from the aggressive artillery in the vanguard of Christianity to the position of useless baggage (mere *impedimenta*) in the rear,[2] it is surely the height of folly to write a book in their defence. There is, in truth, so much halting between two camps, to continue the military metaphor visible in the treatise, that we fear it is likely to effect little good in convincing the sceptical gainsayer or in strengthening the weak-kneed doubter.

The parts that please us best are those which treat of the moral value of miracles in teaching men, first, the abiding Providence of God, and secondly, His attributes of mercy, benevolence, and pity toward the sick, the suffering, the oppressed. Without going quite to the length of the statement that "zeal for traditional orthodoxy unwittingly comes close to an atheistic conception of nature," it is undoubtedly true that many ignorant of the Catholic theological doctrine of the conserving energy of God—without which every form of being, from the giant mountain to the tiny insect crawling at its base, would sink into the nothingness from whence they were first called forth by His almighty *fiat*—have looked upon the Creator as a mere impassive onlooker upon the stage of life, wholly outside the long chain of cause and effect that binds in one the sum-total of cosmic phenomena, virtually banished from His own world. To such, miracles were in the truest sense *miracula*, in that they evoked astonishment in minds oblivious to the constant presence of God as the real centre of all mundane activity. Miracles seemed sporadic contraventions of the laws of nature worked by an external Being for the one purpose of showing His superiority over the normal order of things. In so far as Dr. Whiton endeavors to break this tradition by dwelling upon the living presence of God, "in American history not less than in Hebrew history; in the life of to-day not less than in the

[2] See p. 41.

life of long ago" (a pregnant sentence borrowed from Dr. Lyman Abbott, in the *Outlook*, February 14, 1903); and by his parallel argument that a miracle is only extraordinary because it does not fall within our knowledge of the constant order of nature, not by any means because it is outside, nay, in direct violation of a higher law of whose workings we are ignorant;—he has done good service to the cause of Christianity. Likewise his insistence upon the moral purpose of miracles as the effulgence of uncommon lives reflecting the eternal attributes of God, and raising men, in the midst of their astonishment, to imitate the virtues which are the lever of the wonder-working powers. At the same time, we feel bound to express our regret that the author, in company with Protestants in general, has nothing to say about supernatural sanctity uniting the soul with the source of all holiness, which lies at the root of the miraculous gifts of the saints; just as we must enter a *caveat* against his whittling away of all real distinction between the miraculous and the non-miraculous.

Probably the remarks on obscure psychical phenomena, based chiefly on Professor F. W. H. Myer's posthumous work, *Human Personality*, will prove instructive to the sceptic, although we may doubt whether they will carry conviction in their attempt, by practically placing the Gospel miracles on all fours with the apparitions at spiritualistic *séances*, to make every miracle, not merely possible, but natural. Dr. Whiton is well-meaning, well-read, clever in argument, fresh in exposition; but his book, albeit consistently reverent in tone,[3] is not likely to be of much service to the Catholic steeped from childhood in a sense of God's perpetual presence and its manifestation in the supernatural lives and works of His Incarnate Son and chosen servants.

WHERE SAINTS HAVE TROD. Some Studies in Asceticism. By M. D. Petre. With a Preface by the Rev. George Tyrrell, S.J. London: Catholic Truth Society, 69 Southwark Bridge Road, S. E. Pp. 123.

This unpretentious little volume holds such deep and practical lessons in the realities of the spiritual life as to merit careful study and digesting on the part of those who would master the art of ascetical life. It is one of the secrets which secure the preservation of what is

[3] This is even the case in passages where we dissent from him most strongly, *e.g.*, pp. 60 ff, where it is suggested that Lazarus may have been only in a trance, in spite of the plain statement of the Evangelist that his body had already begun to decompose.

best in human society that humanity inclines toward the maintenance of traditional institutions and views, even long after they have ceased to be of use. The property of matter which in physics we call inertia, whereby a body retains its state of rest or of uniform motion, has its counterpart in the moral order. In both spheres it serves the purpose of breaking the impetuosity of new-born forces which, if allowed to gather strength by unhindered progress, are apt to destroy a thousand useful organisms that lie in their way. On the other hand it must be remembered that this inertia may prevent actual healthy progress, by obstructing the free passage of elements which, being subject to decay, corrupt the surrounding material, and thus serve a slower but equally sure process of destruction. The wisdom then which ultimately preserves what is useful lies in the right tempering and directing of the forces which possess the impulse of progressive motion. This implies a proper regard for and use of the existing elements, so that they, instead of ministering to destruction, may contribute to the production of new and useful activities. Respect for the old order of things must serve as a safeguard against hasty innovations, but it must not exclude progress. What was good for our fathers is still good, but it may not be the best that can be done by or for us.

Now spiritual growth is fostered by rules and practices which are embodied in the recorded experiences of the Fathers and Doctors of the Church, of monastic recluses, mystics and saints, and of "commentators, compilers, retailers and exponents." These experiences do not always give the true measure of what may benefit us. They would be the true measure, perhaps, if our motives and our conditions were quite the same; and that is rarely the case. Hence, when we say that we expect to learn from experience, we do not mean the experience of others so much as our own, in which failure teaches us what is the probable cost of our success.

Nevertheless, when we are anxious for improvement and have found that our experiments have repeatedly failed, we are apt to look for remedies which have helped others, and to follow the habits of those whom we admire. Not always having the same ailments nor the same aptitude as those whose rule of life we imitate, it often happens that this medicine hurts instead of helping us to get better, or that our imitation, lacking the fervor of motives and spiritual insight which rendered them originally effective, becomes a merely external habit which makes us unreal. We cannot straighten a tree by turning a chisel upon it as we do with a pole, nor would it improve an elm-

tree were we to smooth its bark so as to make it more like that of a birch. There are different kinds of growth, and there are varying conditions of growth. The gigantic forms of early vegetable and animal life have passed away, and the process of multiplication and development alters with the change of climatic influences. These changes are progressive, and they demand progressive treatment. "When we remember," says Father Tyrrell, who appears more than any other modern writer to have measured the influence of present conditions upon the doctrinal and actual development of the spiritual life, "that Christianity is before all else a Way and a Life, that the mystical communion of the soul with God is the very end to which the Church's dogmatic and sacramental system, her hierarchy, her discipline, her ritual, are all directed, it would be indeed strange if the progressive guidance of the Spirit which is claimed for these latter, were denied the former."

What is true of the application of spiritual experiences in the case of the individual is true of the class. Whole bands of men and women who aspire to perfection will cling to details of devotion, to forms and mannerisms which they imagine to be methods of prayer, because they were the custom of some great Saint whom they fondly imitate; whilst, in other cases, their sole plea for following a practice, which bears no fruit in their actual lives, is that of antiquity. Thus it happens, as the author says, that "much of the teaching of the past has grown helpless and stereotyped to a large number, who are thus tempted to cast forth as ashes what they have been led to consider the most excellent food of life." We ought not to feel that the ascetical doctrines which we believe to be life-inspiring are in reality deadening our sense of devotion. And it is indeed desirable, as it is possible, that we should realize their inherent virtue by bringing them under the influence of that vivifying source whence they derived their original vital force. That source lies within us, but it needs to be uncovered, whereas much of our pious machinery actually keeps it out of sight and use.

From this point of view the writer of *Where Saints have Trod* discusses some pertinent questions of ascetical life, and manages to make the answers of universal application. In a chapter entitled "Commandments and Counsels," it is pointed out that the religious life is not, as is frequently assumed, an improvement on Christianity, but rather an attempt at its more complete fulfilment. Hence the habit of regarding a particular religious rule as conferring upon the

life of the individual some peculiar prestige which raises it above others, is not only erroneous, but actually lowers the ideal of the religious aim. In a similar way, our author examines the exercises of that life which we call a life of perfection, and which is not so much an exclusive privilege as rather a more intense embodiment of the aspirations common to every soul striving toward God through Christ. She distinguishes prayer as an exercise measured by time, by words, by the accidents of inclination and mortification, from prayer as a direction of the soul to God, or as a means to that hidden intercourse of the soul with God which is never broken so long as she continues to love Him. The chapter entitled "Devotion and Devotions" opens our eyes to the danger of cultivating an "inverted fatalism," which takes the life out of piety, and makes the externals intended as means for cultivating a spirit of self-annihilation, objects and aims which render the exercises of piety purely mechanical, thus depriving them of their main fruit. The observations on imparting religious knowledge, under the head of "Catechism and Catechists," are exceedingly valuable, inasmuch as they warn us against the two extremes of making religion too severe or too easy.

Equally pregnant with wholesome suggestions guarding against a common tendency to establish a false standard of religious contentment, and to lessen the value of our labors and trials, are the chapters on "The Chastisement of our Peace," "The Sacrament of Love," "Self-will and Freedom." Indeed this little book must be read again and again in order that its lessons may serve to render palatable and effective the old spiritual doctrine which we frequently draw from sources speaking to us in a language that has in some sense been outlived and now falls mostly as a wearisome repetition on listless ears. We all have occasionally felt the strain upon our nerves as we went day by day to attend spiritual reading, or listened to the voice of the director of the Retreat, hearing the things which, whilst we did not dare to call them platitudes, left us wholly unconscious of any spiritual vigor or impulse to grow better. No doubt it is good food for the soul, but the cooking and serving is what we have grown weary of long ago; there is no relish, nothing to tempt the appetite. There is no denying that spiritual dyspepsia, the sense of flatulency comes often enough from the way spiritual things are presented to us, from the monotony of inherited and traditional ways in which our growing capacity fails to discern the harmony so essential to the nature of man. The soul of the Eastern peasant finds its best expression in the low-

keyed melody of what sounds to our ear like the wail of sorrow. Yet it is the song of the soul's gratitude and therefore of its joy, and it speaks the inner life of contentment in its bare and real truth. Yet it is not so with us. With the progress of animal life, the cultivation of sense and intelligence to the deeper and wider appreciation of God's gifts, new tastes grow up. The theme of our gratitude and joy remains the same; there are the same deep sentiments, but there are new sounds added, making fuller chords to express its beauty. So it is with the themes that embody the speech of eternal things. They are ever in the same key, the same melody, but the chords have changed, and we often understand the lesson more thoroughly because we like it better in the language of symphony than in that of the old undeveloped melody.

THE OBLIGATION OF HEARING MASS ON SUNDAYS AND HOLY-DAYS. By the Rev. J. T. Roche, author of "Month of St. Joseph for People in the World," "Belief and Unbelief," "Our Lady of Guadaloupe." 1903. Pp. 71.

WHO CAN FORGIVE SINS? or, The Absolving Power of the Catholic Priesthood. By the Rev. Patrick Danehy. Brooklyn and New York: International Catholic Truth Society. 1903. Pp. 22.

The practical nature of Father Roche's booklets gives them a special value as means of propagating and enforcing the lessons of Catholic teaching. This is especially true of the tract on the "Obligation of Hearing Mass," which is written in a clear and direct style, and meets not only the current pretexts made by those who would excuse their neglect of the precepts of the Church, but emphasizes the immense gains to the spiritual and social welfare of a community arising from an intelligent appreciation of regular attendance at the Holy Sacrifice. The pamphlets are attractively printed, and will serve the purpose of permanent good if freely distributed at missions and to the members of societies which in any way serve the propaganda of Christian doctrine.

It is needless to say that Father Danehy's tract on the priestly power to forgive sin is excellent argument or that it will appeal as a logical exposition of Catholic truth to any unbiased reader; the very fact of the Truth Society making it one of its special reprints would recommend it as such. But the Truth Society might learn something from the methods exhibited in Father Roche's pamphlets. Reading-matter of this sort, in order to be made attractive and indeed available,

must be broken up into short paragraphs with captious headings giving an indication of the difficulties answered therein. A lengthy continuous tract, such as this, without headlines or marginal references to mark off the detailed topics discussed, is sure to fail of its mark with those for whom it is mainly intended. An attractive outward form is quite as essential in a doctrinal or apologetic treatise as a pleasant address is in a book-agent of these days. Neither of them will get a first hearing on merely internal evidence of merit. And where there is no hearing there is no teaching and no convincing.

JESUIT EDUCATION. Its History and Principles viewed in the Light of Modern Educational Problems. By Robert Schwickerath, S.J., Woodstock College, Md. St. Louis, Mo. : B. Herder. 1903.

There is no system of education that has acted as a more powerful stimulant to culture during the last three centuries than that which is crystallized in the famous *Ratio Studiorum* of the Jesuits. The three men who began the warfare in defence of Christian doctrine against the false principles of the so-called Reformation—which threatened to corrupt the very leaven of revealed religion by making individual judgment the standard of truth and right—had laid the foundation of a method which was to influence the teaching of scholastic, Biblical and ascetical theology in such a way that it would control with a permanent hold every other intellectual and moral discipline that came within its reach. It is a significant fact that even before the Order was approved, Paul III having understood the plan of the projected new foundation, made Ignatius and Faber and Lainez enter a sort of novitiate embracing the practical scope of the future Order, by appointing one to the chair of Scholastic Theology, the other to that of Biblical Exegesis, and the Saint himself to the conducting of Spiritual Exercises for the students of the Sapienza in Rome. From their combined practice was derived the experience which created the system formulated fifty years later under the giant heir of the Ignatian principles, Aquaviva, to whom we owe, mainly, the work of the *Ratio*. Viewing the system by itself it covers every intellectual activity within the range of the broadest human culture. Like the Constitutions and Rules of the Order, it provides, without change of principle, and solely by reason of its adaptability, for every possible development in the educational field. The moral training is in perfect harmony with, and ministers in a life-giving and sustaining way to the aims and accomplishments of the mental and physical growth for which the system provides.

All this becomes clear when we read attentively the account, partly historical, partly didactic, of the author, who in the present volume, complements similar work already done for English-speaking students and educators by Father Thomas Hughes and other members of the Society of Jesus.

Father Schwickerath has in mind the demands of education for American youth, and he shows how the traditions of the Scholasticate may be and are being modified to meet these needs without departing from the ancient basis which cannot be abandoned so long as man remains what he is. But a critic may not be considered honest, if he were to shirk the notice of objections made against the system as it is occasionally measured by personal experience and demonstrated in the results produced by the leading colleges nominally managed under the care of the Jesuit Fathers. Those Catholics, however, who can point to pupils of Jesuit colleges that have belied their expectations, may have to remember that a system does not create. The success of its reforming processes depends not alone upon its methods, or the good will, or the efficiency of those who apply them. There are other conditions necessary to produce results, when the material and the circumstances that have fashioned it are bad. Education is in the first place the drawing-out of the faculties to right action; it is only secondarily and indirectly a process of reformation. Parents who are disappointed in their children, because they have mismanaged their early training at home, and who send them to a college in the expectation of having them return paragons of discretion and virtue, might expect to reap luscious fruit by transplanting weeds into a hot-house or putting them under cultivation with a skilful gardener. And it is the best silent testimony to the traditional efficiency of the Jesuit education that wealthy parents who have had something to do in spoiling their offspring by over-indulgence, send their sons to the Jesuits rather than anywhere else to be set aright. If the youth spreads his inherited contagion sometimes to the detriment of his fellow students, it is not always possible even for the most vigilant educator to prevent sad consequences for those who are so contaminated; and if the youth, released from control at college, returns to the accustomed ruts, it is not so strange. The misfortune is that such fruits ripening in the circle of the wealthy and worldly influential leave their mark not only to the disadvantage of those who are the cause, but undeservedly give also a bad name to the educational system which may have attempted their reform.

DER TAUFRITUS IN DER GRIECHISCH-RUSSISCHEN KIRCHE. Sein Apostolischer Ursprung und seine Entwickelung. Von Dom Antonius Staerk, O.S.B. Freiburg im Breisg.: B. Herder (St. Louis, Mo.). 1903. Pp. 194.

A year ago Dom Staerk published in French an interesting study of the ascetical and moral doctrines of the "Orthodox" (Russian) Church, under the title of *Le Père Jean de Cronstadt, archiprêtre de l'Église russe.* The sketch was subsequently completed by the addition of certain reflections upon the dogmatic teaching of the Græco-Russian confession of faith. The work before us may be said to be a further expansion of certain features of the Greek sacramental liturgy, which, in view of the important question as to the probable union of the Eastern and Western communions under one authoritative head, is of decided interest alike to the theologian, the ecclesiastical historian, and in the United States even more so to the bishops and pastors who are obliged to provide for the Græco-Slavic element of the Catholic population. For the study of the rites of the Græco-Russian Church (which is still separated from the unity of faith under the Roman Pontiff) covers to a great extent the peculiar forms of the Græco-Slavic liturgy—that is, those Catholics who belong in the main to the Austrian Empire, and who are known as Uniate Greeks. These are not schismatics, like so-called "Orthodox" Greeks, but recognize the Roman Pontiff as the supreme pastor of the faithful of both the Oriental and Western nations. There is something fascinating in the ancient Eastern rites which embody many of the earliest traditions and symbolical ceremonies not found in the Latin rite; for the genius of the northern races, being less responsive to the language of imagery peculiar to the Oriental people who formed the first contingent of the Christian Church, caused many beautiful ceremonies inherited from the Apostles to be omitted when there was question of bringing the newly-converted pagans to the practice of a definite liturgy. Among these rites are the solemn blessing of the baptismal font, the triple immersion, the robing of the neophyte in a white garment, and placing the cross upon him, the giving of a second ablution on the eighth day, the cutting of the hair, and the subsequent anointing which was the equivalent to our Sacrament of Confirmation, being a part of the baptismal rite. It is a beautiful revelation of the mind of the Church in bringing the newly-born under her heavenly sway. Books like this, in German or French, suggest how much our English theological literature needs to be enriched.

GLAUBEN UND WISSEN. Eine Orientierung in mehreren religiösen Grundproblemen der Gegenwart für alle Gebildeten. Von Viktor Cathrein, S.J. Freiburg im B. (St. Louis, Mo.): B. Herder. 1903. Pp. vi—245.

No lengthy argumentation is needed to show the supreme importance, especially in these times, of clear and full conceptions on the nature and relations of science and faith. Goethe said that the real, the only, and the deepest theme of all history, is the conflict between faith and unfaith. This is especially true of the conflict between what passes for science and faith, for ever since the Edenic rebellion science so-called is wont to enlist under the banner of infidelity. Of course it is the plainest of platitudes that there can be no conflict between genuine science and true faith. None the less there is and ever has been a warfare between what the opponents claim to be science and faith. Hence the value of a work like the one at hand in which an eminently equipped mind has subjected the belligerent to a thorough examination. There is of course no scarcity of books, both in Latin and in the various modern languages, dealing with the same subject. Father Cathrein, has, however, treated it with marked clarity, freshness, and the originality which is stimulated by recent adverse speculation. Thus in his analysis of the nature and range of science (*Wissen*) he has had an eye on the influence of Kant, not only on questions of epistemology but also on Protestant theologians in the domain of religion; whilst Harnack's *Wesen des Christenthums*, the most recent noteworthy pronouncement of authoritative rationalism, is made to furnish objections against the author's thesis. In treating of faith, besides the positive exposition of its nature in the light of Catholic teaching, his criticism centres in the present naturalistic, so-called supramaterialistic schools of Protestant theology on the personality of our Lord. In his study of the relations between science and faith, such perennially interesting topics as the influence of Catholic faith on civilization, the claimed superiority of Protestant over Catholic countries, and similarly practical questions, are discussed.

The author has been singularly happy in adapting his book *für alle Gebildeten*. The scholar and the critic will find that their level and viewpoint have been remembered, whilst the average educated reader will not be repelled by the technicalities and obscurities with which German philosophers are too apt to bewilder us.

PREDIGTEN VON DR. JOS. MÜLLER. Pp. viii—166. München: Selbstverlag des Verfassers.

This volume contains thirty sermons for the principal parts of the liturgical year. A course of Lenten sermons opens the cycle. The introductory theme on Immortality offers some valuable suggestions on the manner in which the liturgy of the ecclesiastical year should influence the minds and hearts of the faithful. The argument for immortality is drawn from the inborn desire of complete happiness. The sermons on Death, Judgment, Hell, and Heaven are exceptionally strong in treatment, yet free from those undogmatical and phantastic descriptions which are so much in vogue with pulpit orators who affect to be impressive. The compositions are based on the few and sober texts of Sacred Scripture, which make them all the more effective. The sermons on Pentecost, Trinity Sunday, Charity, show the author at his best. The subjects treated are of actual breathing interest, and the author is very successful in applying the unchangeable truths of revelation to the necessities and conditions of the day. For the rest, the sermons are full of suggestiveness. The author's freshness of treatment and aptness of illustration give a particular charm to old and familiar thoughts. On every page we meet a novel turn in the exposition, a new phase in the development of the subject, revealing a mind of original cast and showing the writer to be a profound observer of the world and the human heart. If it is true that the orator must be equipped with manifold knowledge and abreast with the progress of science, the author is eminently fitted for his task. In fact, he has before now proved the versatility of his genius and the breadth of his information by valuable contributions to different departments of learning, notably to philosophy, literature, æsthetics, and pedagogics.

The language of these discourses is clear and elevated, abounding in subtle and refined imagery; the style is pointed and approaches more that of a brilliant essayist than that of the orator. There is virility, and terseness in these sermons; no useless rhetoric, no superfluous ornament. The sterling ring of truth and sincerity captivates the attention and gains the heart. On the whole, this collection of pulpit addresses is superior to average productions of the kind and will repay a diligent perusal. X. M.

Literary Chat.

Dr. John Webster Melody, of the Washington University, has an interesting paper on the "Origin and Dignity of Man" in the current number of *The Irish Ecclesiastical Record*. The same issue of the *Record* contains a paper by W. Vesey Hague, entitled "What is a Reasonable Faith."

P. Heinrich Denifle, the eminent Dominican whom the French Government had for several years engaged to collect material for a history of the *Sorbonne*, and whose work on the Mediæval Universities gave him the first place among the scholars of Europe who had made use of the opportunities afforded foreign writers under Leo XIII to ransack the stores of MSS. preserved in the Vatican Archives, is preparing a history, in two volumes, of Martin Luther. P. Denifle proposes to utilize a number of original documents found by him in the Archives, which show the peculiar bias of the so-called reformer long before he declared his rupture with Rome by the publication of his famous "propositions" at Wittenberg. Among these evidences of Luther's disposition regarding doctrinal matters in the Church is a Commentary on the Epistle to the Romans, written while he was still in the monastery.

The activity of P. Denifle as a literary worker in the famous library of the Popes recalls to mind some of the personal qualities of this eminent scholar, which incidentally vouch for his honesty and impartiality as an historian. His original mission to Rome in 1880 was for the purpose of searching documents relating to his Order. In the course of his investigations he came upon some original MSS. referring to a famous Benedictine monk, Joachim de Floris, an eminent mystic of the twelfth century, from whose pen we are supposed to have, among numerous other works, the famous apocalyptic *Evangelium æternum*, a sort of prophetic foreshadowing of events relating to the development of the Church. It appears that Leo XIII became interested in P. Denifle's work, and realizing the value of his keen-eyed and impartial industry, gave him sundry other commissions, and finally made him Director of the Vatican Archives. Denifle, who soon acquired a marvellously accurate knowledge of nearly every MS. in the dozen or more great halls of the Archives which had been catalogued up to his time, was well liked by all the savants and ecclesiastics with whom his work brought him in contact, and as it was well known that Leo XIII had a predilection for scholarly Friars who could throw lustre on the Church, the rumor soon gained that P. Denifle was to be created Cardinal.

One day the Pope sent the Cardinal-Secretary to P. Denifle, bidding him to a private audience. The Cardinal hinted that the *verbum* which His Holiness had *in petto* was a red hat; and as it was known that Denifle had some views on political topics which radically differed from those of the Pontiff, the Cardinal thought it wise to warn Denifle to keep a discreet silence in case the Pope should touch upon the subject. Denifle smiled in his genial way, thanked the Cardinal, and went to the Pope. The very first thing Leo did was to sound the prospective Cardinal on his views of the situation in France. Denifle, although his learning had placed him for

a time in the service of the French Government, is a German, and as such has very pronounced ideas regarding a policy which he deemed disastrous to the interests of the French Religious Orders and people. Without circumlocution he told the Holy Father what he thought. That was the end of the red hat; for Leo, who did not object to raise men to the Cardinalate because they differed from him, since he was free to accept or ignore their counsel, did not think so lightly of preferring a man whose pen might, like that of Hergenroether, command wider influence than that of the princes who resided *in curia*. This is the story as it is told. It may be an invention, but it is a *ben trovato*, for it characterizes the man who to widest erudition adds deep piety and a most genial humor, as we have found from personal experience in his charming company.

One of the most admirable scholastic reports upon the progress of diocesan elementary education is that just issued by the Rev. Philip McDevitt, Superintendent of Parish Schools for Philadelphia. The Report (ninth annual) does not simply deal with statistics and self-congratulations, which are of course encouraging; but it gives aids and explicit suggestions for the improvement of the school system in the separate institutions. Thus the detailed statistics are prefaced by a paper from the pen of an experienced architect on the subject of school construction, the location, building, design, interior fittings and appointments, ventilation, heating, etc. This information is supplemented by some diagrams showing the plans according to which schools of different sizes might be built, on lines which have been approved by experience. With a view of obtaining comparative knowledge for his work, Father McDevitt went to England and Ireland examining the various Board Schools and other educational establishments. The Report is a Jubilee number, and pays its tribute to the Most Rev. Archbishop of Philadelphia, who has just completed the fiftieth year of his priestly activity, and to whose generous policy the growth and excellence of the present parochial school system throughout the Archdiocese is largely due.

The Lectures and Essays of the late Lord Acton, Regius Professor of Modern History at Cambridge University, are to be published under the supervision of Mr. Vere Laurence, of Trinity College. The first two volumes now in press and to be issued this autumn embody the lectures on the *French Revolution and on General Modern History*. At the same time we are to have the volume on *The Reformation*, which is the second in *The Cambridge Modern History* series, also planned by Lord Acton, and to be completed in twelve volumes. The first of these, on the *Renaissance*, of which Dr. William Barry was one of the contributors, and the seventh entitled *The United States*, which consists of a dozen articles by leading university professors of history in England and America, have already appeared. (The Macmillan Company.)

As to the character of Lord Acton's writings it is well to remember that he represents the opinion of Catholics who undertook to combat the "Ultramontanism" of the extreme conservative party in England during Cardinal Wiseman's time. He had been a pupil of Döllinger and was, together with Mr. Richard Simpson, editor of the liberal *Rambler*, founded in 1848 by some of the converts of 1845, in which articles appeared from time to time that aroused the suspicion of heterodoxy. On

this subject Mr. Wilfrid Ward, in discussing the subject of a paper published in November, 1856, of the *Rambler* and which portended a renewal of the differences between convert and old Catholic, says: "The Essay in the *Rambler* was in the event the prelude to controversies which reflected, and in a considerable degree influenced, religious thought in Germany, France, and Italy in the years that followed. The part played by Manning at the Vatican Council, the influence of Faber's works in France and Italy, the position of Döllinger from the time of the Munich Congress and the Syllabus of 1864 to 1870, the work of Newman as moderator between the extreme parties, were the outcome of lines of thought nowhere more accurately defined than in the pages of the *Rambler* and in the writings of its critics." It is in this phase of Lord Acton's attitude that we are to look for the important part his writings play in the department of modern Church history.

Mr. Thomas Okey, who is already known by the part he took in the *History of Modern Italy*, published some time ago by the Macmillans, has completed a work entitled *Venice and its Story*, magnificently illustrated in colors and line drawings. In view of the Venetian citizenship of the present Sovereign Pontiff, this superb edition is likely to find numerous admirers among Catholics who indulge in the study of artistic history.

The Heart of Rome is the title of Mr. Marion Crawford's new volume, as a sort of "set off" to his *Ave Roma Immortalis*. It is a romance of the type of *Saracinesca*, and gives us deep glimpses into the beauty of Italian home life. There is no aristocracy on earth that bears such a peculiar stamp of exclusiveness as the old Roman nobility with whom fidelity to the Church and domestic virtue become the main ingredient and test of the distinction which separates, and the confidence which unites people who live side by side enjoying the same social rank and the same prerogatives. Purity, elegance, joyousness blend so perfectly in the daughters of the old Catholic families of Rome, that one feels the influence of their religious training instantly with a charm that can not be told. Neither wealth nor fame can, however, break into the inner sanctuary of the Roman home circle without the recommendation of virtue. But once admitted there is no reserve that a simple, pure-hearted confidence might not sanction; you become part of the family and partake of its joys and sorrows. The noble Roman knows no familiarity which is not the noblest kind of friendship; in all other respects you get courtesy, but no more. This is a phase of life which Marion Crawford, who has lived long in Rome, has illustrated in his novels—not without their faults, apart from literary excellence—better than perhaps any other English writer who deals with Italian life.

Volumes I and III of Messrs. Richard Garnet and Edmund Gosse's *Illustrated English Literature* deal with the early beginnings down to the age of the first Tudors, and from Milton to Johnson (1780) respectively. There are to be two more volumes. They are a decided advance in the line of educational helps for the study of our literature. We venture the assertion that the technique has been in the main suggested by the Kinzel edition of Robert Koenig's *Literaturgeschichte*, although American enterprise has, as usual, gone somewhat ahead of its prototype. It is pleasant to note, so far as we have been able to examine the two volumes, magnificently

printed by the Norwood Press, that the religious element of the Middle Ages is treated with the respect it deserves. This is true also of Koenig's work, although German Catholics have wisely undertaken a separate publication on the same lines, in which the monastic productions to which our modern literature owes so much, receive a treatment which places them in a light not merely neutral, but warm and clear, showing that they contributed the healthiest element to those polished monuments of literary art which we are accustomed to regard as the best results of the so-called Reformation. The *Illustrierte Geschichte der deutschen Literatur* (Munich) is to be completed by the end of the present year.

The new edition of Abner's *Ingatherings from English History and Literature* (Dutton & Co.) is to have an addition of "Elizabethan Sonnets," with a preface on the making of sonnets, by Sidney Lee.

The article entitled *Capital and Labor hunt together*, by Ray Stannard Baker, in the September number of *McClure's Magazine*, is an important revelation of a new industrial conspiracy, the possibility of which our writers on Socialism seem to have overlooked. The union of Capital and Labor may, as is shown there, be easily accomplished to the disadvantage of that very large element of consumers who belong to neither one nor the other class, but who are obliged to pay both for the product which they combine to furnish to the public. And the public is powerless to save itself from this imposition. If organized Capital and organized Labor control the legislation on the one hand by its monetary influence, on the other by systematized methods of directing the voters in the union, then laws, too, would prove ineffective in protecting the multitude of citizens who form a sort of third estate privileged to support the other two. It may be that the professional anarchists who condemn the "machinery of justice," as they say, altogether, see this outcome of things, from which no power but that of conscience, which is to say practical religion, can save the Commonwealth. Yet our Public School system is training up armies of citizens who will never understand this power of religion, which is excluded from their education.

Professor Richard Ely, Director of the School of Economics and Political Science in the University of Wisconsin, is to undertake the editorship of a *Citizen's Library of Economics, Politics and Sociology*, designed to embrace all the topics which lie within the range of ethical studies. Among the newest works of importance in economics from the same institution is a volume by Dr. Thomas S. Adams on the Labor Problem. It is a study of the evils resulting from unequal wages and the insufficiency of labor laws, and deals, under the head of *Evils*, *Remedies* and *Results*, with the detailed questions of Labor of Women and Children, Housing and Sweating-System, Immigration and Prison Labor, Strikes and Boycotts, Arbitration, Profit-sharing, Industrial Education, Building Associations, and finally Socialism in its influence on the American workingman.

Nicholas Murray Butler, President of Columbia University, has outlined a programme for the publication of a *Teacher's Professional Library*, to which leading teachers and educational writers in America and Europe are to be enlisted as con-

tributors. Simultaneously the Macmillans are issuing a series of manuals for teachers, under the caption of *Elementary Methods in Education*. These are to contain general methods, such as School Management, and special methods, of which *Reading of English Classics in the Common Schools* has already appeared and is now reissued in revised and enlarged form.

The services which the Syriac scholar, Miss Lewis, has rendered to students of the Sacred Text and early Christian literature by her patient and intelligent work of research and translation, was aptly recognized by the University of Heidelberg which recently accorded her the academic title of Doctor of Laws. Catholic Biblical scholars who have been maintaining the authenticity as well as the inspiration of the Deutero-canonical books owe her, it would appear, an especial debt. It was she who, we believe, discovered the first portion of the Hebrew original of the Book of Ecclesiasticus, of which there were up to the year 1896 only very unsatisfactory fragments in existence. Now we have nearly the entire book in the Hebrew, which allows us to form some critical judgment regarding the value of the various Greek translations known to scholars, and upon which a correct reading of the Vulgate text would seem to have depended.

Books Received.

SACRED SCRIPTURE.

DER PHARAO DES AUSZUGES. Ein Exegetische Studie zu Exodus 1-15. Von Dr. Karl Miketta, Professor am Fürstbischöfl. Priesterseminar zu Weidenau. VIII. Band, 2 Heft: Biblische Studien unter Mitwirkung von Prof. Dr. W. Fell in Münster i. W., Prof. Dr. J. Felten in Bonn, Prof. Dr. G. Hoberg in Freiburg i. B., Prof. Dr. N. Peters in Paderborn, Prof. Dr. A. Schäfer in Breslau, Prof. Dr. P. Vetter in Tübingen. Herausgegeben von Prof. Dr. O. Bardenhewer in München. Freiburg im Breisgau (St. Louis, Mo.): B. Herder. 1903. Pp. viii—120. Price, 70 cents *net*.

READINGS ON THE GOSPELS FOR SUNDAYS AND HOLYDAYS. By M. S. Dalton, with Preface by the Rt. Rev. the Lord Bishop of Southwark. St. Louis, Mo.: B. Herder; London: Sands & Co. 1903. Pp. 328. Price, $1.00 *net*.

THEOLOGY AND ASCETICA.

THE SYMBOL OF THE APOSTLES. A Vindication of the Apostolic Authorship of the Creed on the Lines of Catholic Tradition. By the Very Rev. Alexander MacDonald, D.D., Vicar-General of the Diocese of Antigonish, Nova Scotia. New York: Christian Press Association Publishing Company. 1903. Pp. 377.

COMPENDIUM PRAELECTIONUM JURIS REGULARIS. Adm. R. P. Piati Montani, Ex-Provincialis Ordinis FF. Min. Capucinorum Provinciae Belgicae; Ad Recentissimas Leges Ecclesiasticas Redactum; Auctore P. Victorio ab Appeltern, ejusdem Ord. et Prov. Lectore. Tornaci: H. & L. Castermann. 1903. Pp. xxi—657. Prix, 8 frs.

INSTITUTIONES PHILOSOPHIAE MORALIS ET SOCIALIS, quas in Collegio Maximo Lovaniensi Societatis Jesu tradebat A. Castelein, S.J. Editio Minor. Pp. 371. Bruxelles: Société Belge de Librairie. Oscar Schepens & Cie, Éditeurs. Pp. 662.